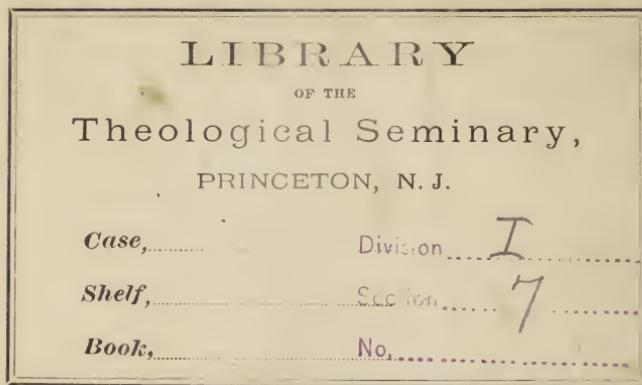
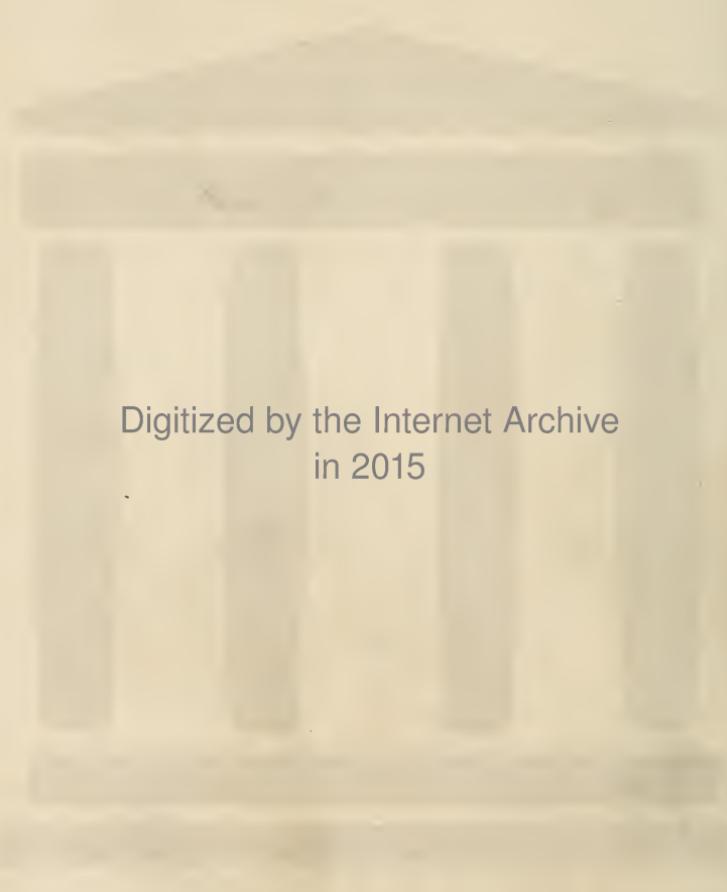


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# THE MISSIONARY HERALD

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Volume CI

NOVEMBER, 1905

Number 11

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THE religious and secular press has already given very full and satisfactory accounts of the Annual Meeting of the Board at Seattle, and we need only refer to the points of special interest connected with **The Annual Meeting** the occasion. And first of all should be an expression of gratitude to the Committee of Arrangements and people of Seattle for the most cordial reception given to the Board and for the excellent provisions made for all visitors. The attendance was all that could have been expected. The special train that left Boston September 8 took 192 passengers into Seattle on September 14. That was a memorable journey to all who had part in it. Daily prayer meetings were held in each car, and there were many most earnest conferences along the way in reference to the interests of the Board and its work for the future.

Sixty-three Corporate Members were reported as present. The audiences were large, including a great number of pastors from Washington, Oregon, and California. The meetings were of a high order; never were better missionary addresses made on the platform of the American Board than were heard at Seattle. They were pitched on a high key, and were able and spiritual. From the first evening, when the claims of China were presented, until the farewell service on Monday morning, the interest was maintained, and as the friends separated for their homes there were numerous expressions of gratitude and rejoicing that the Board had had so successful a meeting. It would be invidious to refer to particular addresses when all were so excellent. The impressive sermon by Rev. Mr. Twichell is already printed, and will be sent to all who apply at the Rooms of the Board. The address of Dr. Dawson on Sunday evening on "Self-Surrender the Secret of Christian Conquest" was profoundly spiritual, pointing to a revival in our own land as the only solid basis for advance in the regions beyond. Of course the financial situation of the Board, in view of the large deficit reported, had a somewhat depressing effect, and yet there was no sign of discouragement. On the contrary, the tone throughout was one of determination and hope. The resolution to double gifts for the present year, to remove the deficit and give the work a basis for the future, was favored on every side.

The discussion on Friday afternoon in regard to gifts for missions turned entirely on the matter of solicitation, the propriety of the reception of such gifts as are voluntarily brought, from whatever sources, having been apparently conceded. The discussion was in good spirit, and above the differences of opinion the purpose to maintain with vigor the great work the Board

has in hand was clearly manifested. Neither of the two reports which were presented by the committee to which the matter was referred could have been adopted, in view of the discussions of recent months, without conveying implications which few cared to convey; and so both reports were laid on the table, thus leaving the matter in the hands of the Prudential Committee, which may be confidently trusted to act with careful consideration of the interests of our churches at home as well of the work abroad.

AN extremely pleasant incident connected with the journey from Boston to Seattle was the detour made to Walla Walla, the friends in that city having arranged to take the whole special train to visit the scene of **Walla Walla** the early mission of the American Board among the Indians in Oregon. The time for this side excursion was unfortunately limited by a delay in the train, but opportunity was given to look upon the grave of Dr. Marcus Whitman and the marble monument erected to him near by, as well as that better and more enduring monument to the memory of this pioneer, Whitman College, with its ample buildings in the heart of Walla Walla City. The reception given the Board was most cordial, and the visit to this spot will be a most delightful memory.

A MARKED and interesting feature in connection with the Annual Meeting at Seattle was the holding of special meetings of the California State Associations with representatives of the Board, secretaries, and **After Meetings** missionaries. The first of these meetings was held at San Francisco in connection with the First Church. There were two sessions, afternoon and evening, on Thursday, September 21, at which the whole time of the association was devoted to a survey of the work of the Board at home and abroad and to missionary addresses. The attendance was large, and much interest was manifested. The secretaries and missionaries were also the guests of the Congregational Club on Friday evening, and the mutual acquaintance of the Christian people of the Coast and the Board was furthered in the most delightful way. The pulpits of many of the churches of San Francisco, Oakland, and Berkeley were filled by these representatives of the Board on the Sunday following.

On the same day the churches of Los Angeles were gathered in a union meeting at the First Church, and the main features of the work of the Board, especially the present conditions in China, were brought to view. On Monday and Tuesday, September 25 and 26, the Southern Association of California was in session in Pasadena, and the representatives of the Board received there again a most cordial welcome and a most attentive hearing. After the speakers from the Board had been fully heard, the pastors made response in a way of welcoming the proposition for enlarged gifts and pledging themselves and their churches to deepened devotion to the foreign missionary work. A visit was also made to Pomona College at Claremont, and the students were addressed. These subsequent meetings, though a heavy tax upon the men who had been busy at Seattle, were a most delightful enlargement of acquaintance between the churches of the Pacific coast and

the officers of the Board, and it is felt that important and lasting good will result therefrom.

THERE were three vacancies in the Prudential Committee to be filled at the Annual Meeting, the first caused by the lamented death of Rev. Dr.

**The Prudential Committee** William H. Davis, and the other two by the retirement, according to the rule of the Board limiting service on the Committee to three consecutive terms of three years each, of G. Henry Whitcomb, Esq., and Hon. J. M. W. Hall, who have served the full period with great fidelity, and have rendered invaluable aid in the councils of the Board. To fill these vacant places the Board elected Hon. Frederick Fosdick, recently mayor of Fitchburg, Mass.; Rev. F. J. Van Horn, D.D., pastor of the First Church, Worcester; and Hon. Arthur H. Wellman, of Malden. Never have greater responsibilities rested upon the Prudential Committee than at the present time, as our missions abroad are calling so importunately for expansion, while the supplies have been and still are so inadequate to the work. We make a special plea that our friends remember in their prayers the Prudential Committee, whose work is so constant and often perplexing.

OUR letters from Japan indicate that the attitude of the Japanese since the reception of the news of the treaty of peace is as much a surprise at the mission stations as it is to us in America. Miss Parmelee,

**The Reaction in Japan** of Matsuyama, writes: "Whereas I have expected to hear *banzais* and see all the flags floating, not one was heard or seen, and on the contrary there was an ominous, oppressive stillness, like the calm before the tornado. One waits with some anxiety to see what the Japanese—the real people, the nation—will do now." Mr. Newell, of Matsuyama, after referring to the fact that the war opened wide doors of opportunity, says: "Would it not be strange if the peace treaty were the means of closing the doors? And yet that seems to be among the possibilities, for the present at least, for never since the Meiji era began has such a sullen aspect come over Japan as has greeted the announcement of peace. Not a face or a voice or a gesture to indicate rejoicing over the fact that the terrible war is over. On the contrary, nothing but ill-suppressed indignation at the 'treachery' of their representatives at Portsmouth." While this is the present attitude of the people, it is regarded as but temporary. Such, at least, is the hope, but for the present Americans are advised not to make themselves prominent. The bitter disappointment at not obtaining all that they had asked for has aroused an antagonism which, we are confident, the great Japanese nation will soon regard as altogether unreasonable. We are extremely sorry that the wonderful record they have made by their conduct during all this conflict should be marred by this outbreak, which we must not attribute to the whole nation. Some one has suggested that perhaps this sudden outbreak of feeling was necessary in order to convince the world that all the Japanese are not angels.

By the recent conflagration at Adrianople, reported on another page by Dr. Greene, the Protestant community of that city lost their chapel. While they saved their organ and books, they lost their communion set. In their behalf Dr. Greene inquires if some church in America has not such a set which it will be willing to give to this struggling community that is bravely striving to rebuild their house of worship. We shall be glad to forward whatever may be sent in response to this request.

AMONG the sad scenes witnessed in China during the Boxer devastation in 1900, none was sadder than that of the martyrdom of Rev. and Mrs.

**The Atwater Memorial Fund** Ernest R. Atwater and their four children at Fen-cho-fu, in the province of Shansi. Mrs. Atwater, whose maiden name was Elizabeth Graham, came from England, and her friends in that country and Mr. Atwater's kindred in the United States have planned for a memorial, for which they have contributed liberally, for the purpose of sustaining a church or school in or near Fen-cho-fu, to bear the name of the "Atwater Memorial." This certainly will be a most suitable monument to those who laid down their lives so bravely for Christ's sake. Other friends who desire to have a part in this memorial can do so by sending funds to Rev. C. N. Pond, Oberlin, O.

MANY will remember that some twenty-five years ago Mr. Robert Arthington, of England, offered a large sum to our American Board for the

**Mr. Arthington's Bequest** opening of mission work in Africa, but the offer was burdened with such conditions that it was declined. It has

been known for a year or two that Mr. Arthington, who was a somewhat eccentric member of the Society of Friends, left in his will an estate of about two and a half millions of dollars, to be divided as follows: five-ninths to the Baptist Missionary Society and four-ninths to the London Missionary Society. There was some ambiguity in the terms of the will, and such conditions imposed as to necessitate an appeal to the courts for decision. One condition is that both principal and interest are to be expended within twenty-five years, and it must all be used toward *new work*. The London Missionary Society, which will receive considerably over a million dollars, will need to exercise the greatest wisdom to so expend this money that it shall not involve them later in an annual expenditure hard to meet. It is with this benefaction in mind that the London Society has entertained the thought of taking over the work of the American Board in the Gilbert Islands, which belong to Great Britain, and in the southern portions of which group the London Society has already a well-established work. This matter is now under consideration. The accounts published concerning Mr. Arthington since his death, at the age of seventy-seven, show that his sole aim in life was to reach men with the gospel of Jesus Christ. This he sought to do by making and saving money, which he did in a penurious way. Yet it is said there was in him none of that love of money for its own sake which is the root of miserly character. He lived practically the life of a hermit, and he

was called a miser only by those who did not understand his motives. He denied himself luxuries, as well as what most men would have regarded as the necessities of life, that he might give all that he possessed for the helping of souls in heathen lands.

BISHOP TUCKER, of Uganda, reports in the *Church Missionary Intelligencer* for September the finding, by himself and the bishop of Zanzibar, with others, of the spot where the first Christian martyrs of Uganda

**Twenty Years in Uganda** met their death at Busega, on January 31, 1885. These three young Christians, Seruwanga, Lugalama, and Kakumba, steadfastly held to their faith in Christ, and when questioned as to their being Christians, the savage knife could not make them recant. After being most cruelly tortured, they were burned when but half alive. One of them cried, "Do not cut off my arms; only throw me into the fire." Some bones of these young martyrs were found and reverently collected and buried, while Bishop Tucker contrasted the two scenes—that of the martyrdom of twenty years ago and the service which he held only the previous day at Mengo, in the cathedral church, with a congregation of 2,500 souls, at which were present the young Christian king of Uganda, a son of Mwanga the persecutor, together with the chief men of the kingdom. Within the period of twenty years since the first Christian natives of Uganda were put to death, some 60,000 souls have been brought into the church of Christ.

NOTWITHSTANDING a deficit in its exchequer for the past year of over \$200,000 the English Church Missionary Society moves on undismayed, and has received an unusual number of offers of service during the past **Forward** two or three months. A missionary party to go to the new region opened in the pagan Soudan, south of Khartoum, has just been completed. It is made up of three university graduates and two industrial instructors. This company goes out at the suggestion of the British Sirdar, who has been instrumental in setting apart this special district for occupancy by the Church Missionary Society. Altogether the party of missionaries going out this autumn under the Church Missionary Society numbers 102, of whom forty-four are new recruits. This is a most substantial increase of the missionary force of this noble society.

MANY statements have been made of late as to the sending to the military training schools of Japan of Chinese young men, and also of the employment of Japanese teachers in the schools of China. A recent letter **Japan in China** from Dr. Arthur H. Smith says: "At present the most remarkable phenomenon in the Chinese empire is the universal diffusion of the Japanese, and their unbounded influence as merchants, soldiers, and especially as teachers. No other race on earth can dislodge this virile Oriental people from this preëminent position, as they know both the language and the Chinese people, with neither of which foreigners, as a rule, have any real acquaintance."

THREE new recruits have set sail across the Pacific since the last issue of the *Herald*. Miss Alice S. Browne is the daughter of Rev. and Mrs.

**New Recruits** John K. Browne, for thirty years missionaries at Harpoot, Eastern Turkey, where Miss Browne was born. She came to

the United States when but thirteen years of age, pursuing her studies at the Cambridge (Mass.) Latin School, and taking full courses at both Mt. Holyoke College and Hartford Theological Seminary, and also a postgraduate course in the Hartford School of Religious Pedagogy. Two years since she became Secretary of Young People's Work in connection with the Woman's Board of Missions, where she has rendered most excellent service. All her studies during nine years were pursued with the purpose of entering service in the foreign field; and with a strong conviction that the



MISS ALICE S. BROWNE



MISS LUCIA E. LYONS

work in which she was engaged here could be done by some one who was not at liberty to answer the pressing calls from the mission field, she has held to her purpose, and instead of returning to the land in which she was born she goes to North China, as the field at present most needing reenforcement. The large circle of friends to whom she has become well known in college and seminary and through her two years' service in connection with the Woman's Board will follow her with deep interest and earnest prayers.

With Miss Browne goes Miss Lucia E. Lyons, of Detroit, Mich. She resided for a time in Honolulu, and pursued her studies in Oahu College and subsequently at Ann Arbor, graduating from the University of Michigan in 1902. During her seven years of life in Honolulu she saw much of the Chinese and Japanese and was engaged in Christian work among them, and

is glad now to go to labor among the Chinese in North China. Miss Lyons is the granddaughter of the late Dr. Zachary Eddy, well known in the churches of America.

Mrs. Amanda A. Walker was born in Steubenville, O., but has resided in Marietta, O., being a member of the First Congregational Church of that city. She was graduated from Lake Erie Seminary in the class of 1895, and after two years of teaching and study she received the degree of B.Ph. from Marietta College. Subsequently she taught German and French in Marysville College, Tennessee, and spent a year of study in Europe. In 1901 she went with her husband to the Philippine Islands, where they were teachers under the government until the death of Mr. Walker in 1903. She now goes to Japan to be connected with the Kobe College for Girls, for which work she seems to be remarkably well fitted.

There are two others who must be classed as new recruits, although they have been engaged previously in missionary service. On the 27th of September last, at Vadala, India, Miss Rose Fairbank, M.D., was married to Lester H. Beals, M.D., our medical missionary at Ahmednagar. Miss Fairbank is the daughter of the late Dr. Samuel B. Fairbank, of the Marathi Mission, and was born at Ahmednagar. She was graduated from the medical school in 1900, and went immediately to India under the auspices of the Woman's Union Missionary Society, and was engaged in special work at Jhansi. By this marriage Dr. Fairbank comes back into connection with the American Board, where by birth and sympathies she belongs.

Rev. Henry J. Bennett has been for four years connected with the Japan Mission, and unmarried. He has found among the missionaries of the American Presbyterian Board in Japan one whom that board is loath to give up, but whom it commends most highly to our mission. Mrs. Bennett's maiden name was Anna Woodruff Jones. She was born in Philadelphia, and has been in missionary service in Japan for nearly two years. Mr. and Mrs. Bennett were in attendance at the Annual Meeting of the Board at Seattle, and sailed immediately after for Japan.

We would also chronicle the going of Mr. and Mrs. Louis B. Fritts, who, though not under appointment by the Board, are to do missionary work in connection with Jaffna College, in Ceylon, their support coming entirely from that institution. Mr. Fritts is a graduate of Washburn College, Kansas, and has of late been a Fellow in that institution and also assistant instructor



MRS. AMANDA A. WALKER

in pedagogy. He has long had in mind the desire to engage in educational work in the foreign field, and Jaffna College has earnestly desired the coming of an instructor so competent and devoted.

THE year in the Doshisha Institution, at Kyoto, has been a prosperous one. For the relief of President Shimomura, who must be absent from his post frequently, Mr. Niwa has been appointed a principal of **The Doshisha** the schools. Mr. Niwa has been secretary of the Young Men's Christian Association at Tokyo, and by his coming the institution will gain one who is specially influential among young men. The Doshisha seems to be admirably prepared for effective educational and Christian work.

IN the city of Tai-ku, Shansi, where work has been reopened by our mission, three compounds are now occupied—one in the city proper, one in the southern suburb, and one about a mile from the **Given for a Possession** East Gate. The latter has a somewhat romantic history, which is reported by Mr. Corbin. It bears the name of the "Flower Garden," and was opened a hundred years or more ago by some bankers of Tai-ku, who, on returning from Canton, found the Yellow River much swollen and dangerous for passage. Imploring the titular god of the river to grant them a safe crossing, they promised to build a shrine to him in their native place. This they did upon their arrival at Tai-ku, using a village cemetery, beautifying and adorning it, and spending thereon 100,000 taels (about \$65,000), erecting buildings, setting out trees, constructing grottoes, etc. The buildings included temples, ancestral halls, a theater, a pawn shop, rooms for residence, and numerous summer houses. The place many years ago came into the hands of the guild of wealthy Tai-ku merchants, and was used as a pleasure park. When Dr. Atwood returned to Tai-ku in 1901 and found the mission premises looted and burned, the city offered him this "Flower Garden" as indemnity and a burial place for the martyrs, Chinese and foreign. The graves are under the trees at the south end of the compound. Mr. Corbin reports that the buildings are now in use by the mission—the theater as a hospital for women, an ancestral hall as a chapel, other buildings as dispensaries and rooms for residence. This "Flower Garden" is an admirable situation for Dr. Hemingway's hospital and for the girls' school. Close by the graves of the martyrs there has already sprung up a prosperous mission work, which would have gladdened the hearts of those who there laid down their lives for Christ's sake.

Do we consider what the effect must be upon our missionaries because of the limited resources sent them for their work? They have labored long and patiently for results, and the harvest is in sight. But **Overburdened** their forces are inadequate for the gathering in of these results of their labors. Their plans are frustrated because supplies are withheld. Agents prepared by them—preachers, teachers, and others—are ready for service, but cannot be employed. Some of their most

effective co-workers have to be discharged. What can be expected except depression and weakening of strength? One of our missionaries, who is laboring with unfaltering energy, and, so far as appears to lookers-on, with marked success, writes of his present personal experience: "My temperament is such that it is impossible for me patiently to see things going to ruin without trying to save them, or to see necessary work undone. Consequently I am all the time overworked, worn out, and irritable, a source of annoyance to others and unhappy in my own life. I do not think we are called to remain in such a life, or that it is justice to any one to be placed in such a position." When a sweet-tempered brother, beloved by all who know him, writes in this way, we must understand that he is passing through deep waters. What are we doing to keep him from sinking altogether?

REPORTS from many parts of India indicate much anxiety over the failure of the rains. The price of grain has risen materially. Government officers are said to be anticipating, or at least are in readiness **The Outlook in India** for, famine work. Mr. Hazen, of Sholapur, reports that at that place they have not felt the pressure of hard times beyond what they always feel in view of the lack of funds.

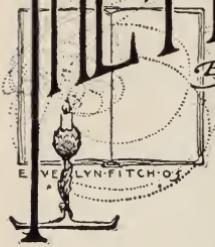
THE German possessions in southwest Africa have suffered most severely from an uprising of the native population, the Hereros, who have sought to expel the foreigners. In seeking to subdue the insurrection, **German Africa** it is reported that 1,100 German lives have been lost, and the cost to the German government has been over sixty million dollars. A tenth part of that sum spent in Christianizing the natives would have saved the bloodshed, and would have established what is not now to be found there—a peaceful province.

IN nearly all lands where Mohammedanism is professed, those who leave the faith of Islam for faith in Christ do so at the peril of their lives. For this reason little public mention is made of individual **Reaching Moslems** cases, but our readers ought to know that their prayers in behalf of the Mohammedan world are not in vain. The English Church Missionary Society reports that of 8,000 native Christians connected with its work in Bengal 6,000 are of Mohammedan extraction. Three of its schools, one of which is affiliated with the Calcutta University, have upwards of 500 Mohammedan boys now under daily Christian influence and instruction.

THE startling statement is made that within the great province of Sz-chuan, having a population of sixty-eight millions, eighty per cent of the people are opium smokers. The demoralizing nature of **China's Curse** the traffic in and use of opium is a theme of constant remark by all who visit that province and have at heart the best interests of its people.

# THE HOME DEPARTMENT

BY CORNELIUS H. PATTON, *Secretary*



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AND WHEN THEY HAD PRAYED, THE PLACE  
WAS SHAKEN WHEREIN THEY WERE GATH-  
ERED TOGETHER; AND THEY WERE ALL  
FILLED WITH THE HOLY SPIRIT, AND THEY  
SPEAKE THE WORD OF GOD WITH BOLDNESS.  
*Acts 4:31.*

**"Our duty all converges to a single point. It is prayer, prayer—prayer for the Spirit—that we need, such prayer as was offered by that little band that waited at Jerusalem for the promise of the Father, such prayer as Brainerd offered on the banks of the Susquehanna, and Martyn on the plains of India, such prayer as was offered by the dying Backus when he asked for the privilege of getting out of his bed to lift up his soul once more to God. This is a blessing which we cannot do without."**—*From an Annual Sermon preached before the Board.*

## The American Board Prayer Union

Feeling profoundly the need of more prayer in connection with our work, the officers of the Board have decided to form a Prayer Union, which we invite all friends of the Board, whether at home or abroad, to join. It is to be a world-wide movement, embracing our pastors and constituents in America, our missionaries and the native pastors, preachers, and workers in foreign lands.

All can join the union who will sign the following declaration of purpose:—

1. To pray daily for our missions and missionaries and for those who administer the affairs of the Board at home, and to do all in my power to promote united prayer for foreign missions in my church.
2. To keep myself informed concerning the work and needs of the Boards at home and abroad, in order that my prayer may be intelligent and prevailing.
3. To live as one devoted to the extension of Christ's kingdom, and hence to couple with my prayers gifts of my means as the Lord prospers me.

There will be very little machinery about this organization, merely the signing of cards and the enrollment of the names. We will send cards to all who ask for them. Hereafter a page in the *Missionary Herald* each month will be devoted to the union, and we are sure all who join this movement will appreciate this bond of union. Address all communications to The American Board, Congregational House, 14 Beacon Street, Boston, Mass.

## The Month's Finances

So many things are pressing for attention this month that we cannot speak in detail of the many helpful messages that have come to us in con-

nection with the giving during the opening month of our year. The shock that came to many on account of the debt is yielding to a deepening conviction that the time has come for a reorganizing of our efforts in this direction. The coming campaign must be conducted on lines far more effective than those employed in the past. If this is the case, then the debt is a blessing in disguise. We commend to our readers the strong words of Rev. E. F. Sanderson at the Annual Meeting: "We find no legitimate reason for discouragement in the financial embarrassment of the Board. It is a challenge to a larger endeavor and holier consecration than the constituency of the Board has ever been called to, and we cannot believe that they will fail."

The new year opens well as to receipts. We are glad to report a gain in donations of \$14,341.66 during September, as compared with the same month a year ago. The tabular statement is as follows:—

	September, 1904	September, 1905
Donations . . . . .	\$9,375.26	\$23,716.92
Legacies . . . . .	8,025.00	3,805.00
	<hr/> \$17,400.26	<hr/> \$27,521.92

Increase in donations, \$14,341.66; decrease in legacies, \$4,220; total increase, \$10,121.66.

### The Million Dollar Campaign

The Home Secretary went to the Seattle meeting expecting to urge an increase of \$100,000 in the gifts of the Board for the year 1905-06, and thereafter a series of increases until we reach a round million in 1910, the Board's centennial. In fact, an appeal to this effect was prepared in advance, and printed copies taken to Seattle, under the title, "The Coming Campaign." If any have seen this address and are under the impression that the \$100,000 effort is a measure of the year's work, they must revise this notion at once. The meeting would have nothing of the kind. The decision was to ask the churches for a round million during this present year. This action was demanded by the fact of the debt and the extraordinary opportunity abroad. The sentiment for a million dollar campaign, to be inaugurated at once, was in the air all through the sessions. In truth, it arrived on the special train, being developed all the way from Boston to Seattle. There was no evading the issue. We felt compelled to the effort as by a divine call. This, then, is our ideal for the year, and to this ideal we at once set ourselves to work. This is not "big talk," but the pledge of an earnest effort to secure not less than the amount named. A great campaign has already been mapped out. Next month we will describe it in detail. In the meantime, let every pastor and friend of the Board do what he can to bring up the gifts to the million dollar standard. This means, in general, a doubling of the gifts of churches and individuals. The thing can be done, and, please God, will be done. We mean to come up to the Haystack centennial with a round million of dollars contributed to this work. Will you help us get it?

**Words of Cheer**

A New York friend says of his donation: "It is the earnings of a mine for four months. At last in my old age, after the hundreds put into mines that paid everything but a dividend, I have a return and it seems precious, and I want the Board to have it."

A worker in city missions sends us \$100 with this remark: "It is a privilege to be able to help on the grandest work that can fall to the lot of man, namely, that of winning the world to allegiance to our blessed Lord and Master. In all the world there is no work like this."

The fact that the American Board constituency is not limited to Congregationalists is indicated again and again by our receipts. A case in point is a Presbyterian church in Montreal, which has sent in \$800 to cover the usual \$600 for the support of Mr. C. C. Fuller, of Mt. Silinda, Africa, and an additional \$200 for the benefit of the sawmill equipment at the same place.

There have been a number of touching letters in connection with recent giving. One of our Armenian pastors at Aintab sends us \$4.45 from a poor woman in his church. He states, "She has applied herself to embroidery for a whole year to save this small fund." A few days later came a draft for \$1,000 from a friend in Michigan, who wishes her name unknown. Her lawyer remarks, "In this she certainly is following the command of Christ—'When thou doest thine alms let not thy left hand know what thy right hand doeth.'" A lady connected with the Methodist church in Missouri sends us \$150 for Armenians. She is greatly interested in them as "a martyr people." She has sent us in all \$400. She writes: "I am a Methodist, but I read your literature and like it. I tell my church people if I cannot do my duty for that sacred land and that martyred people in my own church (Methodists have no work in Turkey), I must do it through some other church."

**"Morning Star" Dividends**

When our little leaflet appeared, entitled "Ten Days on Pingelap," in which we gave an account of the first voyage of the new *Morning Star*, one enterprising Sunday school superintendent, Mr. Lewis E. Snow, of Pilgrim Church, St. Louis, obtained copies, and having them stamped, "Stockholder in the *Morning Star*, Dividend Number One," added the name of each subscribing scholar and had them distributed through the school. This is an excellent idea, and we recommend other schools to try it. Such a plan serves to keep alive the interest of the children in the little gospel steamer they have built. By the way, we have a new dividend leaflet, to be issued in a few days, and we promise others from time to time. It is a paying enterprise the children have invested in. In this connection may we whisper a word into the ears of those superintendents whose schools have not subscribed to the effect that there remains the little sum of \$15,000 to be paid on this boat? We are sure if the children come to know this fact they will see that not part but the whole ship is provided by themselves. Superintendents, will you give them a chance? We know from experience that the children are ready to respond.

### A Springfield Item

The Park Church in Springfield, Mass., has adopted a plan, used with success elsewhere, of having one member appointed to look after the interests of the American Board. The pastor, Rev. John Luther Kilbon, writes, "We expect the representative to inform himself regarding the work of the society, to spread information in the church, and to do what he can to increase our gifts and our general interest." He asks the Board to help this representative in the following ways: "1. To see that he has the *Missionary Herald*, the Envelope Series, and such circulars of information as the office sends out from time to time. 2. If possible to write him a letter taking note of his appointment and making suggestions how he can make it effective." We are very glad indeed to respond to such a suggestion, and we trust other churches may adopt this excellent idea.

### Phillips Brooks's Testimony

Dr. T. T. Munger sends us this quotation from a letter of Phillips Brooks as to the value of missions. Writing from India, where he traveled for months throughout the empire, losing no opportunity to meet missionaries of all churches, he wrote to a friend in Boston: "These missionaries are as noble a set of men as the world has to show. Tell your friends who do not believe in foreign missions (and I am sure there are a good many such) that they do not know what they are talking about, and that three weeks in sight of mission work in India would convert them wholly."

### An Old Subscriber

A dear old lady of ninety-five writes from Providence that she has taken the *Missionary Herald* from before the Civil War. Although the price is only seventy-five cents she sends us two dollars. No doubt it will be worth that to her. We certainly shall strive to make it so. We bespeak for this aged friend the interest and prayers of all our readers as, to use her own comment, she "waits patiently for her summons to the realms above."

### Prayer and Missions

Our most valuable contributions are not always in money. An unknown friend sends us a very helpful letter, in which she speaks as follows: "If we all understood the full meaning, realized the power put in our hands, would there be this terrible retrenchment? I sometimes almost wonder if it all has been allowed to teach his people to 'wait only on God' and say, 'My expectation is from him.' If we would bring all the tithes and prove him, surely the blessing would be poured out—these open doors might be entered. I was pleased recently to read a few short sentences: 'Whoever prays most, helps most.'—*William Goodell*. 'Every element in the missionary problem depends for its solution upon prayer.'—*Robert E. Speer*. 'Prayer and pains through faith in Jesus Christ will do anything.'—*John Eliot*. As I cannot send my little today I will give no name, only assure you of the best wishes of one who has learned the secret of prevailing prayer. Your friend."

## The Workers' Conference at Chicago

ON the return to Chicago of several who had been in attendance at the Annual Meeting of the American Board, including Secretary Patton and Assistant Secretary Hicks, an American Board Conference was held in the Chicago Theological Seminary, and proved to be an occasion of more than ordinary interest. On Monday, October 2, the entire morning session of the Ministers' Meeting, which was largely attended, was devoted to addresses by representatives of the American Board; and on the afternoon of the same day about 135 earnest men, some of them from outside the city, and several representatives of the Woman's Board of Missions of the Interior gathered in a large circle about the table in the spacious parlor of Fisk Hall. District Secretary Hitchcock sends us the following report of the meeting, including also a statement of results, or what might be termed a platform, drawn up by a committee of which President Eaton, of Beloit College, was chairman. Dr. Hitchcock says:—

“The meeting began in prayer, and the first question taken up was that of reviving, under present-day adaptations, the missionary prayer meeting. Several pastors gave assurance of making a renewed effort in this direction. There was a marked concurrence in the belief that the time has come for some general movement along this line.

“Our financial obligation was freely discussed by a large number of earnest men. More than twenty churches, so far as they could be represented by individual members present, warmly approved an effort to double their gifts.

“It is, of course, impossible to reproduce here the forceful remarks and suggestions made by pastors, business men, and secretaries. A special committee was appointed which gathered up the leading conclusions reached, and presented them at the rally held in the Union Park Church in the evening. At this more public session, which was attended by four or five hundred people, earnest addresses were made by several missionaries and secretaries. The climax of interest seemed to be reached when Secretary Patton announced a gift of \$50,000, received for Anatolia College from Dr. D. K. Pearson.”

### THE PLATFORM ADOPTED BY THE CONFERENCE

“1. It is the conviction of the Conference that this yea., which completes a century since the prayer meeting under the haystack at Williams-town, may be fitly distinguished as one in which we shall magnify the value of prayer for missions, as a sharing in the Saviour's desire for the salvation of the world, and as enkindling our profounder enthusiasm for its realization. We regard missionary meetings of the church, frequently held and thoughtfully planned for, as an indispensable means of a quickened and intelligent interest in world-wide evangelism, and as a preparation for gifts which shall

be more commensurate with the opportunities now widening before our Board.

"2. With whatever difference as to method, it is the sense of the meeting that upon the pastor must rest much of the responsibility as a leader in every department of foreign missionary interest in the churches. From many reports given by pastors as to the part taken by their churches, it is evident that foreign missionary interest has not waned. At the same time it is clear that there is still much to be done; and if the churches are to increase their gifts and become more deeply and spiritually interested, the movement must originate with the pastor.

"In this, as in all the discussions, there were many valuable suggestions not included under any particular topic. Emphasis was laid on the value of the *Missionary Herald* as an essential instrumentality for placing information within the reach of the churches.

"3. The splendid efficiency and devotion of the Woman's Boards we regard as inspiring suggestions of what can be accomplished by the entire church when fully in earnest in the missionary cause. While we do not recommend any steps in the direction of a merging of the Woman's Boards and the American Board, we urge the most united exertions in pushing the missionary enterprise to the utmost of the power of the churches, men and women acting together in this great service.

"4. In the discussion relating to raising money among the men, acknowledgment was made by a number of churches of the services of the business men's committee, who have spoken in some forty churches with definite and satisfactory results. Attention was also called to the necessity of a larger force to assist the District Secretary, it being impossible for one man to come into contact with such a large number of churches. It seemed to be the judgment of the Conference that no one method could be adopted, and that each church must develop along the lines of its own life. But we are all profoundly convinced that the best results are to be obtained through a more thorough organization among the men, and above all through the individual solicitation of gifts from every member.

"The Conference would urge the necessity of a definite and resolute effort to double this year the gifts of the churches to the American Board. The voices of our heroic missionary workers in the wonderfully opening world inspire us to this undertaking. The Board must have an additional \$150,000 to cover the present shortage, and at least \$100,000 more in order to carry on the current work without renewed debt. A large permanent increase in the income of the Board is thus an absolute necessity."

## Crown Jesus King

*Crown Jesus King!* He reigns above,  
Prince in the sinless halls of Love,  
Yet love divine, unsatisfied,  
Yearns for the souls for whom he died.  
O hearts of men! your homage bring,  
Fall at his feet and crown him King!

*Crown Jesus King!* Yea, worthy he  
That men to him should bow the knee.  
His blood hath purchased every gem  
That flashes in his diadem.  
Shall we not love and labor bring,  
Spend and be spent, to crown him King?

*Crown Jesus King!* From east to west  
Proclaim his gospel, wondrous, blest—  
Bid north and south, with glad acclaim,  
Join in the praises of his name.  
Forth to the winds his banner fling,  
Your battle cry. “Crown Jesus King!”

*Crown Jesus King!* Lo, far away  
There breaks the dawn of that fair day  
When sin and death hold sway no more,  
But Jesus reigns from shore to shore;  
When heaven and earth with praises ring,  
And the wide world CROWNS JESUS KING.

*W. A. S., in the London Missionary Chronicle.*



## A Marathi Preacher—Rev. Kassimbhai M. Dhalwani

By Rev. H. J. Bruce, of Satara

REV. KASSIMBHAI M. DHALWANI'S name has been so prominent before the Christian community of Western India for nearly fifty years that the tidings of his death will come as a shock to many. Although he had been very feeble for more than a year, yet the final call came with startling suddenness, even to his friends who were near at hand. Born at Ahmednagar in 1837, he died at Satara August 15, 1905.

Kassimbhai's ancestors belonged to the Khojah sect of Mussulmans, and his earlier life was spent under the influence of that religious community. He attended the public schools of Ahmednagar. He was also for a time in the private school of Ramkrishnapunt V. Modak, then a stanch Hindu, but who afterwards became an apostle of the Christian faith. Here, although he was a Mussulman, his teacher insisted upon his worshiping the god Ganpati before he would receive him into the school. Afterwards, when he

was in the government high school, he became associated with a number of young men in a debating society for the discussion of social and religious questions. One of his companions at this time was Shahu Daji Kukade, who was afterwards a devoted Christian and the long-time editor of the *Dnyanodaya*. Kassimbhai was very bitter in his feelings toward Christianity. The sight of the name of Jesus Christ in his reading books would so stir his indignation that he would take his penknife and erase it from the book. He had frequent opportunity to hear lectures before his society on subjects of general interest. He speaks of Dr. Duff, of Drs. Anderson and Thompson, who had come as a deputation from the American Board, and of Mr. Ballantine, all of whom gave addresses before the society, and their words made a deep impression upon the young man. Under these various influences Kassimbhai and Shahurao were gradually drawn to more favorable views of Christianity, and in 1855 they decided to cast in their lot with the Christians. Rev. R. V. Modak, who had once insisted upon his worshiping Ganpati, was now pastor of the Second Church in Ahmednagar, and he baptized Kassimbhai and received him into the church.

For a time Kassimbhai was in government service, but under the influence of Mr. Ballantine he decided to devote his life to the preaching of the gospel. He entered the theological class in 1860 and graduated in 1862. His first appointment was as pastor of the church at Khokar.

It is difficult for the writer to characterize the life work of Rev. Kassimbhai from the time of his going to Khokar without constant reference to his own missionary life. We have been intimately associated with each other for forty-two years. I think it is seldom that an Indian missionary and an Indian pastor and evangelist have been so intimately connected for so long a time. I arrived in India in 1863. I studied Marathi for a time under his instruction, and my first public service in Marathi was at the ordination of Kassimbhai as pastor of the Khokar church, November 19, 1863. Soon afterwards I was stationed at Khokar, and for two years and a half we worked hand in hand. Together we visited the villages in all that region, and proclaimed the gospel to the people. I was then sent to Rahuri, but still had the oversight of the work in the Khokar district. Kassimbhai



REV. KASSIMBHAI M. DHALWANI

remained at Khokar for several years, and was then called to the pastorate at Sirur.

In 1875, on my return from my first furlough, I was appointed to Satara, and it was at my special request that Kassimbhai was allowed to come here as an evangelist. From that time until the present we have been closely associated with each other in work. In touring his services were very valuable. His acquaintance with the Hindu and Mussulman scriptures enabled him to meet all objectors on their own ground. When a Hindu finds himself in close quarters in an argument it is easy for him to slide off upon some side issue, and thus spoil all good effect. Kassimbhai would never allow this. He would hold his opponent to the one point until he acknowledged that he was beaten. It was because of this that his discussions under the trees in the villages were generally so satisfactory and profitable. Kassimbhai's *kirtans*, services in which Christian lyrics are sung and commented upon, were very popular, and they were welcomed everywhere. Many a time, in some far-away village, when he had finished one *kirtan* the people would beg him to go on, and he would begin another and keep his audience interested until eleven or twelve o'clock at night.

But it was Kassimbhai's literary talent and the help he gave me in my literary work that I appreciated most of all. Of the larger books which we prepared together the first was the "Comparative Anatomy," then the "Astronomy," and finally the large Marathi "Bible Dictionary." We have reason to believe that all these have been useful additions to Marathi Christian literature, and I have no hesitation in saying that I never could have prepared them, in their present form, but for Kassimbhai's assistance. His aid has always been available in the preparation of the many tracts that have been issued by the million from the Columbian Press. He had also some independent literary work in hand. He felt that the Koran, in the language of the people, would be exceedingly useful, and he translated it into Marathi and prepared a commentary upon it. This has never yet found a publisher. In his later years, when he was shut out from the world by his illness and his extreme deafness, he was not idle, but he had undertaken to prepare a commentary on the Psalms. This is only about half completed.

This is but a faint glimpse of Kassimbhai's long and useful life. Fifty years of faithful service in the kingdom of our Lord! What a gift for him to bring as an offering to lay at the Saviour's feet when he entered the heavenly world! More precious would it be than all earthly wealth, because it represents a heart filled with love to God and love to man.



## A Century of Protestant Missions in China

By Rev. Arthur H. Smith, D.D., Pang-Chuang

THE hundred years, lacking but two, since Robert Morrison first began his apparently hopeless work in Canton have been filled with stirring events of fateful importance for the great and ancient empire of Eastern Asia. During

the three preceding millenniums, more or less, China had gone on its steady and undeviating course, self-contained, self-sufficient, self-conceited. It seems impossible that in twelve years more it will have been four centuries since Western intercourse with the Celestial Empire began. The Chinese are as naturally traders as the ancient Phoenicians and Greeks, or the modern Jew and barbarian of the Occident. But after the Mongol invasion in the thirteenth century the Chinese Mings grew more conservative and cautious. When the Manchus succeeded them, just 260 years ago, they naturally followed the same policy. Oriental invaders as they were, they dreaded an Occidental invasion, and so the men of the West were tolerated, patronized, snubbed, and expelled.

The early Protestant missionaries were men cast in a large mold, and although their labors were necessarily of a preparatory nature, destined to be superseded, they were herculean and phenomenal. The present generation of missionaries can boast no such sinologues as Morrison, Medhurst, Legge, Chalmers, Wylie, Edkins (all connected with the great pioneer London Missionary Society), or Samuel Wells Williams, who, like Dr. Medhurst, originally a printer, made every department of knowledge his own.

The reasons for this are general. Alexander von Humboldt was said to have been the last instance of universal knowledge among scholars. There are now no more Whewells whose forte is science and whose foible is omniscience. In the new knowledge of the Chinese empire no encyclopedic Chinese repositories are compiled, but the vast field is increasingly divided and subdivided among a phalanx of eager, enthusiastic students, who have come to realize that as there is "no 'always' in science," so there is no "everywhere" in China, which is rather to be compared to Europe than to any single kingdom. The contrast between the China of the Emperor Chia Ching a hundred years ago and that of His Majesty Kwang-Hsü today is almost as great as that between the United States of Thomas Jefferson and that of Theodore Roosevelt. But in the case of China hundreds of millions of that race have been brought into new and vital relations with other hundreds of millions, and it has come about without their knowledge and against their will.

It is difficult to understand how agnostic historians get on without any divine Providence. No Chinese statesman, and only here and there an Occidental, has foreseen the inevitable. The empire has been and is a ship of state with a timid and frightened crew, who would be glad enough to desert and go ashore if there were any shore. In the strange and spectacular events of the past century, what part has been played by the moral and the religious forces from Protestant lands? This is by no means an unimportant inquiry, nor is it an easy one.

It has long since been agreed that the spring of 1907 should witness a General Conference of Protestant Missionaries in China, a third in the series, the others having been held in 1877 and in 1890, and the Boxer cataclysm having upset the plans for a meeting in 1901. It is virtually settled that this very interesting and important convocation will be held in Shanghai, the com-

mercial metropolis of China, early in May, and for a probable period of two weeks. Owing to the magnitude of the field, the force, and the work, it will perhaps be necessary to restrict the attendance of active and voting members, in the interest of breadth and thoroughness. It is seriously proposed to follow the example of a recent Indian conference, and to have each subject carefully and exhaustively canvassed, largely by correspondence between different members of representative committees, who are expected to formulate *results* only. There would thus be no papers read, but a full discussion of the agreements and disagreements of the committees, after which the conference itself, very likely a delegated body in the ratio of one to ten, or less, of the missionaries on the field, will put its opinions on record. These will embody the most mature thought of the most experienced workers, and would be likely to carry due weight with the managers of all missionary societies and with missionaries themselves.

Criticisms of this plan are not lacking. It is objected that such a distillation and compression of wisdom into neat tabloids is artificial, and that the discussions would be joyless and jejune. Yet some limitations there must be, and it is difficult to introduce them without fixing limits which the unlimited and the illimitable people do not like. The face of the conference will at first be naturally turned toward the past in a survey of a century, but only that it may the better front the future—its problems and its possibilities. In order that there may be a comprehensive and authoritative presentation of all Protestant missionary activity in China, the several societies working in China are asked to provide for a compendious *résumé*, each of its own work. The several manuscripts are to be sent to the General Committee in Shanghai, to be edited and published in a volume (or volumes), which will at once take its place as a standard authority of universal and permanent value.

All friends of missions throughout the world ought to give this coming conference the benefit of their sympathy and their prayers. There is as yet no suitable place for its gathering, but it is hoped that with a contemplated new Chinese Young Men's Christian Association building a "Martyrs' Memorial Hall" may be incorporated, adequate for this and many other uses.

The friends of those who suffered in China in 1900 can in no better or more Christlike way show their unwavering faith and devotion than in helping in so excellent an exhibition of the true temper of those who are working for the welfare of China and for the permanent peace of Asia.

## DEPARTMENT FOR YOUNG PEOPLE AND EDUCATION

### Timely Announcements

A MISSIONARY program for Christian Endeavor Societies has been issued for use by missionary committees in preparation for the meeting of November 26, when the subject is "Medical Missions." The subject of the special program is "For the Healing of the Nations." It consists of a small folder containing the order of exercises for use by persons attending the meeting and a new pamphlet prepared specially for this meeting, containing information concerning the medical branch of the American Board missions. This meeting affords a unique opportunity to open before Congregational young people a new world of practical missionary activity with which few are familiar. The ministry of the physician and nurse is peculiarly effective in the work of founding churches and in promoting evangelistic work. Societies and churches whose leaders desire to use this valuable material may secure the necessary supply by writing to this department, inclosing ten cents in stamps for postage.

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The decision of the Seattle meeting of the American Board to double gifts received from churches, apart from the receipts of the three Woman's Boards, has a practical bearing on the financial policy of every Sunday school and Christian Endeavor Society. Leaders of Endeavor Societies, especially are requested to consider ways by which the amount of gifts sent to the treasury of the Board may be increased. Societies doubling their gifts will be recognized publicly in this section of the *Missionary Herald*.

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Again and again have the officers of the United Society of Christian Endeavor proven their faithful adherence to the fundamental principle underlying the Endeavor Society, that

loyalty to the interests of the denomination and local church is essential. This time their leadership is shown by extensive appeals in the *Christian Endeavor World* to Congregational young people to rally to the support of the American Board when by reason of the successes of its missions enlarged expenditures were made necessary. Such coöperation is most valuable to the Board and to Congregational pastors and young people. Already many reports have been made in response to this effective appeal.

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With the exception of the biographical pamphlet on African missionaries, all the regular and special literature of the American Board for the study of missions in Africa is available. Persons ordering are requested to send money with the order. On special request, and when cash for the entire order is paid in advance, text-books not used within one month after the shipment is received may be returned, and refund will be made, provided the books are in good condition when received by the shipping department, and provided also that the cost of transportation on the portion returned is paid by the purchaser. The delay in issuing announcements and text-books is undoubtedly a serious hindrance to many leaders, but prompt and thorough work by committees in starting classes after the literature is received will do much to offset the loss sustained.

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It has been decided to start an American Board Prayer Union of friends of Congregational foreign missions who are willing to subscribe to three simple but earnest purposes. Reference should be made to the complete announcement of this movement in the Home Department of this issue.

## Schedule of Missionary Institutes for October and November

THE following announcement of places and dates for missionary institutes is made, with names of correspondents to whom correspondence concerning enrollment should be made.

Sag Harbor, N. Y., October 27-29. Mrs. John S. Tabor, correspondent.

Cleveland, O., November 1-3. Rev. Albert Ehrgott, 198 Streator Avenue, Cleveland.

Baltimore, Md., November 6-8. Rev. W. V. Mallalieu, 235 Forest Avenue, Baltimore.

Washington, D. C., November 9-11. Mr. Frank G. Schraeder, 1415 K Street, N. W., Washington.

Albany, N. Y., November 13-15. Rev. John B. Lewis, 1307 Jacob Street, Troy, N. Y.

Congregational churches, including all departments, should be represented. The following officers and workers will profit especially, viz.: officers of missionary societies, chairmen and members of missionary committees, including the church, the Senior, Intermediate, and Junior Endeavor Societies, and the Sunday school; the pastor, the Sunday school superintendent, and actual or prospective leaders of mission study classes. Correspondence containing inquiry concerning details should be addressed to the persons whose names are given above. These institutes are approved by the Young People's Department of the American Board, whose officers are in full cooperation with local committees.



### The Value of a Missionary Institute

It is manifestly impossible that enough summer conferences for training missionary leaders can be organized to include delegates from all local churches. These summer schools must therefore be considered a source of training for those who may spread their influences by organizing similar meetings of shorter duration in many sections of the country. Ultimately it should be possible to cover the entire religious world among young people with institutes affording training to local leaders.

Already more than twenty leading cities have planned institutes of two or more days' duration. Some of these have already been held, with definite results in mission study classes organized, normal classes for leaders formed, mission study rallies planned, books and other literature sold, committees inspired, and prayer for missions aroused.

The institutes are therefore valuable because a new chairman may make a complete study of the duties naturally assigned, at a time when the training precedes the best period

of the year for work. When the entire missionary committee attend an institute together the occasion becomes a protracted committee meeting full of the greatest possibilities. Thoughtlessness is one of the most serious obstacles to progress in missionary activities, and an institute lifts workers out of ruts, inspires them by truly educating them, and broadens their understanding of methods and problems till what before seemed an insurmountable difficulty assumes the proportion of an insignificant ant-hill.

Nor should the spiritual blessing of fellowship with young men and women engaged in like work be overlooked. Individuals who shrink from tasks of leadership when alone become lions in strength when placed side by side with others of like mind in planning. Moreover, the causes of impotence in some missionary committees are usually traceable to practical ignorance, either of Christ's teachings on missions or the conditions prevailing in mission fields. In either case the net influence of an

institute faithfully conducted and attended usually fills up the mind of each delegate till overflowing facts impel to real study of denominational problems and the Bible.

A last characteristic of institutes is that they generate movements. Beginnings are made where indifference prevailed. Weak efforts are transformed into those well directed. Long-sighted plans are laid, and the people necessary to their fulfillment

are associated prayerfully in practical service. When such results may be achieved during such short time it is important that leaders everywhere read about institutes now being held, that similar efforts may be held elsewhere. Let it never be forgotten that when the young people are united in any common serious purpose in the work of Christ results will follow far surpassing any hitherto recorded.



## Suggestions to Conference, Union, District or City Missionary Committees

(Continued from October)

### III. Preparation for the Visit

THE following recommendations are made to societies or churches preparing for the visit of a deputation worker:—

1. Appoint a committee on arrangements.

2. Correspond with the deputation worker, find out the probable amount of his traveling expense, outline frankly the conditions of missionary interest and work, and secure his suggestions for the arrangement of meetings.

3. Provide for entertainment. Frequently two will work together on a visit.

4. Meet the deputation at the train and give a hearty welcome.

5. Be with the deputation worker as much as possible, and get all the information he can give.

6. Advertise the meetings thoroughly:—

- (1) In local papers.
- (2) In church publications.
- (3) From the pulpit.
- (4) By personal work.

7. Appoint a subcommittee on place of meeting, and make the room attractive and comfortable.

8. Make special provision for the music, but do not prepare an elaborate preliminary program, so as to to encroach upon the speaker's time.

9. The deputation workers gladly give their time. Be sure to have the money for the traveling expenses placed in their hands soon after their arrival.

10. Above all things be prayerful.

(1) Offer special prayer for the visit at the regular devotional meeting.

(2) Let the committee on arrangement have frequent meetings for special prayer.

### IV. Cost of the Visit

The visitors agree to work without compensation. They willingly give their time, frequently at great sacrifice. The time given by pastors will always be taken from other important work.

Each church or society is expected to provide entertainment, and its proportionate amount of traveling expense if visits to two or more places are being made on one trip. The expense will seldom exceed two dollars for each place visited, and frequently will be less than that amount.

(To be continued in December)

## Why Study Africa?

Two conspicuous reasons attract our attention at the outset. It is a study which is fascinatingly interesting and one which is easily accomplished. It is thrilling in its interest because that great, mysterious continent boasts an antiquity and a wealth of story — half authentic and half mythical — which recalls the days of Solomon and the gold of Ophir. It is full of the attractions of adventure in its tales of early exploration and pioneer missionary enterprise. Above all, it is a study of vital, absorbing interest, because of the mighty, appalling need of that dark continent and its grip upon the conscience of all Christian people. The people of Africa claim our knowledge and our help because of their bondage, not only under the slave trade of the old days and the new slave trade of the present, but on account of their more horrible bondage to superstition and barbaric traditions.

Again, the study of Africa, with the specially prepared literature and accompanying helps, will not be difficult or outside the possibility of any church, however small. The mission study text-book, "Daybreak in the Dark Continent," with its helps for leaders, and the supplementary Congregational literature supply a working material which is adaptable to almost any condition. The mission study reference library, the biographies and histories of explorations which are available in most libraries, and the frequent articles on Africa in the current magazines furnish an attractive background of information. Study Africa because the Dark Continent needs you, your knowledge, and your consequent sympathy, and because you need Africa to broaden your interests and intensify your prayer and your activity. Africa is the "Coming Continent," and study it we must!



## How to Use the Denominational Literature on Africa

THE denominational literature which follows in the wake of the mission study text-books each year can be made practically effective in several lines of missionary activity. In particular, the "History of American Board Missions in Africa" should be tested to its utmost capacity of usefulness during the winter's campaign. With the "Suggestions for Leaders" which accompany it, this little text-book is thoroughly adaptable for missionary meetings and essentially so for class work. At least one or two church prayer meetings could profitably be devoted to the study of this book and could be made vivid by the use of the various accessories available, such as maps, charts, pictures, etc. The book can be used even more profitably in a

series of two or more Christian Endeavor missionary meetings, accompanied by various devices for creating interest, which the mission study class may be able to suggest.

In the home department of the Sunday school, the book could be circulated, in the hope of stimulating giving and a deepened prayer for missions. Essentially, however, the book belongs to the mission study class, as a sequel to "Daybreak in the Dark Continent." No mission study leader in a Congregational church should fail to bring home to the members of his class the sense of denominational responsibility which must follow upon a knowledge of the denominational field of labor and its force of missionary workers.

## "A History of the American Board Missions in Africa" — A Review

By Martha T. Fiske, M.A.

THIS year the thoughts of Christian people will be especially directed to Africa through the use of the two text-books prepared for united study — "Daybreak in the Dark Continent" for young people, and "Christus Liberator" for the women's societies. In gaining a broad view of the whole field, the fact that we as Congregationalists are responsible for a particular part of it must not be overlooked. To supplement the two larger books mentioned, Rev. Judson Smith, D.D., has written a comprehensive sketch of the history of the American Board missions in Africa, giving full information about Congregational work in the Dark Continent.

By his position as Corresponding Secretary of the American Board, with special oversight of the work in Africa, Dr. Smith is well fitted to deal with this theme. In this little book of eighty pages he has given a fascinating picture of the early struggles and the difficulties of the missionaries, the providences of God, the progress and the present condition of each of our three African missions — the East Central Africa, West Central Africa, and Zulu Missions. He has given a whole chapter to each, describing the country and the natives, tracing the development of the work from its be-

ginnings through many vicissitudes, and setting forth the present situation with its wonderful opportunities for future progress. Such interesting problems as the Ethiopian movement and the policies of the governments are dealt with at some length. Pictures illustrating the results of mission work among the natives add to the vividness of the narrative. Dr. Smith has not merely given us facts and figures, but he has brought out in a simple and scholarly way the reasons for the facts and their meaning. As the reader comes to realize what a great work in Africa God has intrusted to the Congregational people, he cannot fail to catch some of the devotion and enthusiasm of the author.

The book was written especially for the use of mission study classes. At the close of each of the three chapters is a suggestive list of questions covering the main points, and a pamphlet of helpful suggestions as to the use of the history has been prepared for leaders. The book is attractively printed and well illustrated from photographs brought home by the recent deputation to Africa. It will furnish excellent material for missionary meetings, both of the young people's society and of the church.



## STORY FROM CHINA

### Some Chinese Children We Know

By Miss Nellie N. Russell, of Peking

"JESUS for us was nailed on the cross; for us he gave his life." So sang a little six-year-old Chinese girl one morning five years ago, as she and her father and weary mother with her baby brother climbed and pulled themselves up a very steep mountain. All day long in the hot July sun they climbed and stumbled, and heart all but failed. Little sleep had they had for days and nights, and less food, for they had left all and fled away three hundred miles from their home because they were Christians. They came that morning, exhausted and weary, to the mountain pass, only to find it closely guarded and no one allowed to go through.



SOME CHINESE GIRLS

ing, down came to her ears the song, "Jesus for us was nailed to the cross; for us he gave his life," sung by her little daughter as she started on ahead up the side of the mountain, so steep that in many places they truly had to pull themselves up by bushes and rocks. All day long they climbed, and many times during the day that little voice sang out the precious words, giving cheer and courage to the faltering parents.

They reached a safe place at last, and after four months again made their way back to the old home, now in ruins. The mother said, "Though we are so poor I want to educate this little girl, for she gave us courage at a time when all was gone."

The poor mother sank down with her baby in her arms, and said she could go no farther. Her bound feet were blistered with the long journey and paining her terribly, and when her husband said, "Come, we must get over the range today or we shall be caught," she answered: "You go, but let me die here. I cannot go on. It is not worth while to suffer so; the good God does not care."

While thus think-



LITTLE MOODY

little boy was awakened from his sleep by their loud voices. The little fellow began to cry; then he got up in his bed and commenced to sing, "Jesus loves me, this I know." This was reproof enough. The father put him back in his bed and said to the mother: "We will say no more about the matter. I have learned a lesson tonight."

Children in China are like children in all lands, full of bright, cunning sayings and most winsome and loving. Rev. Mr. Mêng, of Pao-ting-fu, has two very dear little boys, the oldest named Moody, or "Mu Ti," after Mr. D. L. Moody. Little Moody is very fond of young onions, and in the early spring his father bought some for dinner one night. Moody thought his little brother had taken more than his proper portion, and said, "Heavenly Precious, do you know why God drove Adam and Eve out of the garden?" The little four-year-old admitted

Little Wen Shan is a bright girl and has been in a small school for the past two months, and when the school closed for the New Year the foreign lady who went out and examined the school was more than pleased at the work she had done in her studies. Another little girl in the school, also ten years old, cried very bitterly when school closed, and said: "I never was so happy in all my life. I don't want to go home and tend pigs all the time. I want to study." When she reached her home she told her mother-in-law that she must always ask a blessing before eating, and also must pray to the true God.

One night a Christian father and mother had a serious difference of opinion, and their



MOODY, WITH FATHER AND MOTHER AND LITTLE BROTHER

he did not know, upon which Moody said, "It was because he was too fond of onions."

Chinese literature abounds in stories of sons and daughters who have in some marked way shown devotion to their parents. The first books put into their hands are simply admonitions and precepts. The folklore of the land makes the filial child the special favorite of the gods. One of the surest ways of at once getting into quick sympathy with an audience of one, or many, in China is to repeat the Fifth Commandment or some of the other verses in the Bible bearing on the duties of children to parents.

Let me tell you about a little boy I know. His name is "Precious" (Pao Er), and he is nearly nine years old. His father, Mr. Lin, used to be

quite a rich man and belonged to a large family. They were called "the tiger family," because of their wicked deeds. They made their money in any bad way possible, and were so desperate that no one dared to offend them. At the time of the Boxer outbreak these men were notorious even among the Boxers, and later on two or three of them were tried and shot by the French. Little Pao Er's father was less guilty, and escaped, but later on was arrested for stealing some beautiful jade



BOYS' SCHOOL AT NAN MENG

vases from the palace of Jung Lu, the great Manchu general. He was tried and found guilty and sentenced to prison for life, but was "to remain in no one prison for more than two years." Pao Er's mother was nearly distracted. She sought the missionary gentlemen to see if they would not help her, but the reputation of the family was such that no one doubted but he was guilty. They spent a great deal of money, but it could not save him, and he was taken to Cho Chou, fifty miles from Peking, and placed in prison there. Little Pao Er was then about five years old, and one day his mother took him with her on one of her monthly visits to his father. When the time came to leave he refused to go, and said to his mother, "No; I shall stay with my father." The mother then tried to make it clear that the father could not come out for possibly a long, long time. "Very

well; as long as he is here I shall stay." When they urged he cried and clung so to the father that the latter said, "Let him stay till you come again," and the mother went home alone. Month after month it was the same story, and from one year to now nearly four years, the little fellow has remained by his father. Through lavish use of money the father has been allowed to stay in the Cho Chou prison, and has now become a sort of overseer of other prisoners. In this way he has a room by himself, and can the better care for his little son. Meantime the sorrows have been the means of the conversion of the mother and sister of Pao Er. The sister is in the Bridgman School in Peking, and is a very sweet, bright girl. The mother



SCHOOLBOYS AT PLAY NEAR THE PEKING CHURCH

has taken many Christian books into the prison, distributing them among the prisoners, while the father has taught his little son to read one or two of the most simple. He is a bright little boy, and his devotion and faithfulness have made a great impression in the prison. The writer saw the little lad in the spring, and his little, old, and wan face made her heart ache. The mother says the men are all good to him, and are careful of what they say before him. The parents have decided to insist on his coming out this autumn and entering the boys' school at the Cho Chou chapel. Thus he can still be near the much loved father. Will not my young readers pray that the deep love of the little son may be the means of leading his father to become a good man?

## Letters from the Missions

### Marathi Mission

#### EAGER LISTENERS

MRS. GATES, of Sholapur, reports a visit among the outdistricts of that station which she and her husband have made:—

“Wherever we went we found the people eager to listen. The time of opposition seems to have ended. It is a trying time for schools, as at harvest time there is so much work to be done in the fields that every member of a low caste family is set to work in the fields, much to the detriment of our schools. In one place I found fifteen boys assembled in the village resthouse, and a little way from there, out of doors, in front of a hut, were eighteen girls assembled, having their school. Girls are not supposed to come to the *chowdi*. I was pleased with these girls and the evident desire of the people that the girls should learn. While examining the girls a crowd of women assembled, as it was not quite time for going to the fields for work. I thought to myself that I had a good opportunity to speak to them through the girls, so I began teaching the girls a few questions and answers from a catechism, and explained them in a simple way. It had the desired effect; and the women, in their desire to hear whether the girls were doing creditably, listened most eagerly, and if any did not respond readily some woman at my back would answer for her. As a rule, I cannot get the women to answer questions.

“Such little visitations once in a year, or at a longer interval, seem productive of so little, but I am remembered, even in places where I have not been for many years. The Bible-women say sometimes they will come across a woman who will tell how the ‘Madam Sahib’ took her baby in her arms, or gave medicine. It is only a slight impression we can make in such far apart visits, but they are eagerly remembered.

I would try to go twice a day into the town, generally to the Mahars and Mangs. In the evenings Mr. Gates either showed his magic lantern or we would have a song service. At one place, carrying the ‘baby organ,’ we set it up in front of the village *chowdi*. It was not two minutes before we were surrounded by eager and expectant boys and men, waiting to see what would be the outcome of this unexpected visitation. Then, as some sat down on the ground, the music was started, and for an hour the eager, waiting crowd listened to gospel hymns being sung and explained. Some thought there were four or five hundred people there. It would have been an interesting sight to a person skeptical of whether the Hindus care to hear about Christianity. As we would close and say ‘salaam’ to the people, the general request was, ‘Come again, will you not?’

“One evening, as it was very dark, only one ventured out. Strangely, he is a Hindu, and I had asked him, not supposing he would care to come. He seems more interested, if possible, than any other! Rather strangely, the lesson that evening was upon the visit of Nicodemus to Christ and the evening talk. We talked together for an hour and a half; sometimes he would question, and sometimes I. I never was so glad before that a class failed to appear, after I had made preparation for them! I was glad, however, of the careful preparation, for I felt a great responsibility. At the close, I was debating whether to offer the usual prayer, when he said, ‘You will pray, won’t you?’ He is a high caste man, formerly in Mr. Smith’s school at Ahmednagar, and he has quite a knowledge of the Bible. I am interested to see how open-minded are the pupils from Mr. Smith’s school that we have met.”

## Madura Mission

## KODIKANAL AND PERIAKULAM

DR. TRACY, whose station is Periakulam, gives the earlier months of each year to work about Kodikanal. Of this latter work he writes, under date of August 13:—

"The demands of the season in the way of ministering directly and indirectly to those who come there are varied and exacting. Means enough to remove constant and worrying care would make those demands easier to bear, but that line of relief is hardly supposable. The usual conferences, conventions, Sabbath services, prayer meetings, etc., were provided, and were evidently enjoyed by those who would hardly care to come to Kodi except for these privileges. The music, in which several kind friends at home have aided me by sending choir music that could be spared, was of a high order. Mr. Jeffery conducted a first-class concert in aid of the fund for completing the roof of the church, from which we realized about seventy-five dollars. We need a good new organ: we need a number of things, but the fund for the church roof comes first. At the present rate of increase of the fund it will be a good while yet before we proceed to do the work, but we are doing what we can. The dear little old cemetery under the Sholah has had a good

deal done to make it beautiful, and more remains to be done."

## PERIAKULAM

"On the plains the work of the station has gone on happily, even under the sad and much to be regretted reductions which had to be made. The pastors and other helpers are doing their best under difficulties, and not altogether without encouragement. Buildings are falling into sad disrepair; men and women are working under voluntary reductions, though the price of living is higher than in previous years; but withal the work goes on. Pastor Williams is getting too old for active service, and I hope with the new year to open a way for him to retire and lay the work upon a younger man who returns to the station from the theological seminary, where he has been for the past three years. Some have been added to the congregations, and there have been additions to the churches on profession of faith. The early rains have been holding off, but it is not too late even yet, and the hope of the people lies in the heavier rains later, which are not due till October. If they fail, we, like the districts immediately around Madras, will suffer severely. Prices are high now, and there is much of individual privation, but the crucial time will come in October. Normal rains then would relieve the situation."



## Japan Mission

## FIRST IMPRESSIONS

MR. AND MRS. COBB have spent the first months of their life in Japan at Niigata, from which place Mr. Cobb writes:—

"My first impression of the new people was that after all they were not essentially different from those I already knew. I saw the same smiles and frowns, the same looks of cunning and

kindliness; saw gentlemen and good fellows, as well as churls and cheats. Kindness brought a ready response, and indifference or impatience was treated just as at home. In general, therefore, I saw nothing in the make-up of the people at first sight which would prevent them answering to the appeal of the religion of Jesus as all the rest of humanity has answered to it. I have seen

enough innate kindness and sympathy to make them go one step farther and to recognize the Christlike character as of supreme value, to extend it to all relations of life, and to receive the vision that at the heart of the universe is One whom they have ignorantly worshiped, but whose deepest nature is this same love. I have not the slightest fear that this appeal cannot reach the Japanese heart, and am eager for the time when I can extend it in a way that will be understood.

"In Niigata I was first moved by the kindness and cordiality of the greeting which I received from a number of the Christians who had come to meet me in a pouring rain. This same good feeling I have never ceased to receive, and I hope I may never do anything to make me cease to deserve it. I found the number of open Christians here painfully small for so large a city and in view of all that has been done. But there were many young people in evidence, and this was a hopeful sign. If their power can be directed right they will have a strong influence for the kingdom. At first, of course, I could only be a hanger-on, without much under-

standing of what was being done. I heard stories of choice Christian spirits who had suffered almost every sorrow, but had been only made deeper in character and stronger in faith.

"I myself have noticed in the church a fair attendance on services and an outward spirit of reverence. I cannot understand their prayers or the sermons. The former seem to be stereotyped, but I cannot judge them. Underneath the formalism there may be a fine spirit of devotion. I can only notice the constant recurrence of set phrases, but that is true of many laymen at home. I have noticed some marked instances of lack of Christian thoughtfulness and some narrow jealousies among the women. But these are inevitable, I suppose, in any community.

"The street preaching place I attend always has a good crowd of attentive listeners. I have never received any opposition in the town on the ground that I was a Christian. On the occasion of our attending the celebration of the battle of Mukden, the local paper commented very kindly on the interest we had shown."



### Zulu Mission

#### NEW CHURCH AT DURBAN

MR. TAYLOR, of Amanzimtoti, sends very interesting accounts of events which have transpired in the mission during the time of his vacation at the theological school, especially referring to the annual meeting of the mission, which was crowded with work, and in which not a few perplexing problems had to be discussed. Record is also made of the meeting of the Natal Missionary Conference, in which nearly all the societies laboring in the colony united in considering the interests of the Kingdom. The attention of this conference was directed specially to an effort to defeat the policy

of the present government in refusing to allow the erection of a native church or the residence of the native preacher on the native locations of the colony except where a resident white missionary is also placed. It seems that in the pursuance of that policy of the government several chapels built by native Christians have been destroyed by the police.

Of the new church in Durban, Mr. Taylor writes:—

"You have seen not long ago in the *Missionary Herald* (June, 1905, page 292) a picture of the Durban church, with a congregation worshiping in the vacant lot alongside, more than large

enough to fill the little corrugated iron shanty, within the walls of which were packed all who could enter, while the hymns of one service clashed with the prayers of the other and the two preachers disturbed each other's sermons. The beautiful chapel that stands on the mission lot today just comfortably takes in that afternoon audience, though on the day of the opening the outdoor overflow meeting had to be held. It is the crown of Mr. Bridgman's five years of labor in Durban, and a herculean task it has been. Not a penny has been appropriated by the American Board for it, though some gifts from American friends have helped to swell the funds. Of the \$5,000 which the building has cost, the natives themselves have contributed about half. With the two other smaller chapels Mr. Bridgman has put up in different parts of Durban in the same five years, and the architect's plan and the necessary money for a fourth which he has left in my hands, he should be able to give the home friends some new definitions of 'frenzied finance.' He goes home with only a debt of \$1,200 on the new church. The building is of corrugated iron. A wooden building is never seen in this country, owing to expense and white ants. But architectural devices have given it an ecclesiastical appearance, and within it is a little gem. It is lighted by electricity throughout, has a good-sized classroom, and pastor's and missionary's anterooms. As one native said, 'It puts a stick on the head of all others,' or as we would say, 'It knocks all others in the head.'

"But I have let you in before the opening. Sir David Hunter, the general manager of the Natal government railways, a man as well known for his staunch Congregational piety as for his wise railroad management, performed this pretty ceremony with a silver key. There were, of course, the usual services and addresses and singing by a Zulu choir — young men and women trained

in our schools — singing which the reporter of the *Mercury* declared would have done credit to any choir in Durban.

"The native pastor in thanking Sir David Hunter said that when his name was proposed by the church the natives wondered why they did not know him, but he assured them that big serpents are not to be seen on all occasions, but they live in the cliffs. Who could turn a compliment in English with the metaphor of a snake? A large number of English friends were present, and for the benefit of these a mission exhibit was arranged in the anterooms, showing handiwork from the industrial departments of both our boys' and girls' boarding schools, photos of our work in Natal, Zululand, Beira, Rhodesia, Delagoa Bay, and the Transvaal, and specimen copies of our mission publications. In the missionary's vestry of this church I have fixed up a cozy little den, and I am to give every second Sunday to this work, returning to Amanzimtoti on Monday to a full afternoon of teaching in the theological school and four hours' teaching per day for the week.

"There were two more meetings in this vacation; one, the native Annual Meeting, lasting four solid days, full of evangelistic and business sessions, and with meetings of the Zulu Home and Foreign Mission Society, the Zulu Prudential Committee, of which I am a member, tucked in between. But passing these, I must speak on the newest and one of the most significant gatherings of the mission year, namely,

#### THE TEACHERS' CONFERENCE

"How shall we make our Zulu teachers look upon their school work as something more than what Henry Ward Beecher said most American lady teachers made it, an avocation while waiting to see what the Lord will send them? This conference is the answer to that question. Eighty native teachers, young men and women, gathered this year

at Inanda, well dressed, well behaved, keenly interested, an inspiration to all lookers-on. Most of them are teaching in our schools, and those who are not wished they were so doing before the conference was over. One of the visiting teachers from another society said, 'If you get such help as this from your missionaries you ought "to take the cake" in the government examinations.' All addresses and discussions were in English, and the teachers took part freely in the discussions.

"The best ways of teaching the various subjects were brightly presented by different missionary teachers, some of whom may rightly be regarded as experts in the branches they represented; as, for instance, Miss Price, who has produced a splendid system of reading charts in both English and Zulu, which are published by the mission and sold all through South Africa. Sand maps, mathematical object lessons, pen drills, needle drills, came thick and fast, with up-to-date suggestions for making study for the little ones a pleasure instead of a drudgery, and making teaching brain work instead of phonographing for the teachers. Best of all, because given by natives, but not for that reason only,

were an address on 'Discipline' by Miss Cele, the head native teacher of Umzumbe Home, and another on 'Thrift' by Mr. Dube, the founder of a Christian industrial school. 'You must study the child, and you will find there is a right way to rub it, just as there is with a cat,' was only one of the profound bits of philosophy in the first of these addresses, which closed with a side-splitting impersonation of the antics Zulu schoolgirls go through in getting out a reply to a question, a perfect wriggle and contortion of embarrassment, supposed to be highly respectful to the interlocutor.

"The other address bore hard on some of the foibles and follies of native young men and women, pointed out the far-reaching opportunities of a teacher's influence, and closed with the message that was rung again and again through the conference: 'You cannot be a thorough teacher unless you are a thorough Christian.' And the best of it is that not only did the appreciative testimonies of the closing session show how deeply stirred some of the teachers had been, but orders are coming to Mr. Cowles for the new apparatus necessary to put into effect some of the good suggestions."



### Western Turkey Mission

#### CONSTANTINOPLE

DR. GREENE, under date of September 20, writes:—

"I am glad to announce that the work on the Pera church building is advancing happily; also that Robert College and the Girls' College and other schools have opened with large numbers of students.

"Dr. and Mrs. H. S. Barnum and Miss Barker returned on Thursday of last week, much invigorated by a few weeks' change of air and scene. Dr. Howard Johnston, with wife and daughter, arrived on the same day from Salonica.

He had the opportunity to preach three times in that city. Here on the day of his arrival he spoke at a meeting held in the Bible House chapel in connection with the Annual Meeting of the Board, and assisted in the administration of the holy communion. His theme was, 'Faith in God as a Condition of Success in Spiritual Work.' On the following Sabbath he preached at Robert College in the forenoon, at the Bible House Chapel through an interpreter in the afternoon, and at the Girls' College in the evening. These addresses were all instructive and fitting. The past three

days Dr. Johnston has visited the schools and churches in Bardezag and Adabazar, and leaves tomorrow for Smyrna. Both missionaries and natives are thankful for his visits."

#### THE BULGARIAN MISSION — ADRIANOPOLE

DR. GREENE reports a visit of seven weeks which he had made in Samokov, during which he obtained a better acquaintance with the missionary brethren in Bulgaria, and of them he writes: —

"The Christian workers in the Bulgarian Mission, both missionary and native, are indefatigable in their labors, and are men and women of faith and prayer. It is a joy to know them and to sympathize with them in their work.

"On my way back I stopped for three days in Adrianople. On Saturday morning, September 2, a terrible conflagration began in that city, and in twenty hours destroyed 293 Armenian, 500 Greek, and 1,200 Jewish houses, six churches, our Protestant chapel, eight schools, and some two hundred shops, with a loss of more than a million pounds. One-fifth or sixth part of this loss will be recov-

ered as insurance. The chapel belonged to the community, and apparently had no insurance. Two Protestant families were heavy sufferers, and for them I am making a collection. A young Greek preacher, to graduate from Marsovan Seminary next spring, has labored very acceptably in Adrianople for the past four months. On the forenoon of Sunday, September 10, I preached in Turkish in the house of a Greek brother to an audience of some seventy souls. In the afternoon I spoke in Armenian at another house. Our brethren are not cast down. The lot of ground they own is large, and it is thought that one-half of it can be sold at a good price, and that the remainder will suffice for an inexpensive yet commodious chapel. This church, organized in 1862, has some seventy-five souls connected with it, and the majority of the brethren are vigorous, devoted men, though none are rich. We must do all we can to save our church and congregation in Adrianople.

"The people saved the organ, the church records and books, but lost their *communion set*."



## Notes from the Wide Field

### AFRICA

FRENCH MISSIONS. — The Annual Report of the French *Société des Missions* has come to hand, and some of its statements are as follows: The number of Christians connected with its churches in Basutoland, South Africa, is 30,000, and the cost of sustaining their work among the 300,000 pagans remaining was, for the past year, \$25,000. This went wholly for the support of the stations and the white missionaries, for the native Christians gave \$20,000 for schools and for evangelization in more than two hundred outstations.

The scandals of the Ethiopian movement show more and more clearly that the mission must bend its best energies to the preparation of the native pastors of the future. Only a thorough education, given them by the missionaries themselves, can protect the church of the Basutos from the dangers which menace it when left wholly to itself. The 180 primary schools, always prosperous, are training 12,000 pupils, from whom are chosen the most promising candidates for the higher schools.

THE FRENCH CONGO MISSION is always in great difficulties on account of the unhealthy climate, which necessitates a constant going and coming of the missionaries. It is apparent that the evangelization of the country must, to a special

degree, depend upon the natives themselves, and a school of catechists has been opened in each of the two great tribes, Galoas and Pahouins, composing the population and speaking different languages. Great efforts are making to secure the financial aid of the converts in developing the work, and they meet with encouraging success.

AT THE ZAMBESI.—With the arrival of the railway at the great river have also arrived a great number of Europeans, bringing in a civilization different from that presented to the natives by the missionaries. Henceforth the missionaries are not only preachers of the gospel, but protectors and protesters against the corruption which menaces those whom they have wished to save. With the young men, and with the King Lewanika, the longing for material gains is relegating spiritual ideals to the second place. Litia, his heir, though good is weak, and does not give the mission what it had a right to expect.

#### INDIA

MISSION TO LEPERS.—A recent annual meeting of “The Mission to Lepers in India and the East” was held in Liverpool, presided over by the Lord Mayor. Some of the statistics presented at this meeting are of great interest:—

“During these thirty years the society has received for this work about £170,000. Building its first asylum in 1875, it has now forty-two asylums of its own, while it aids sixteen others. It has twenty homes for the untainted children of leper parents.

“It has some form of work in the interests of lepers in seventy-two centers in India, Burma, Ceylon, China, Japan, and Sumatra. It carries on all this work in happy coöperation with twenty-four Protestant churches or missionary societies, representing America and the continent of Europe, as well as Great Britain and Canada.

“It has within the last few years received the recognition of most of the provincial governments in India, and has had several asylums transferred to its care. It now receives considerable aid from government, and has within the last two years succeeded in interesting some of the Indian princes and well-to-do Indian gentlemen in the welfare of their suffering fellow-countrymen.

“The committee, however, rejoices most of all in the fact that so many of the lepers receive with gladness the message of salvation, and that so many of them year by year testify to their faith in the Saviour, and are baptized in his name.

“When it is realized that, out of a total of about 7,000 lepers and children who are influenced by the society in some form, about 3,000 are professing Christians, it will readily be conceded that the seal of God’s approval rests upon this work.”

The report further states that for the past year the amount of money received was a little over \$100,000. The spiritual work has been made most prominent. All the superintendents are missionaries, being pledged to give Christian instruction and exert Christian influence. No compulsion is brought to bear upon the helpers, but they are invited to attend ordinary services and they yield readily to Christian influence. Medical care is had over the patients and all the relief possible to the poor sufferers is given. The past year a new remedy, leprolin, has been used with encouraging results, though the trial has not been sufficient to pronounce distinctly upon its value.

#### CHINA

SEEKING GOD.—One of the agents of the Bible Society in Manchuria reports that there is an incessant demand for books, so that a consignment is often sold out

almost as soon as it reaches the field. Rev. Mr. Crawford, who supervises this work, tells the following interesting story:—

“I must tell you one instance of the earnestness of these people, and the spiritual progress they will make with the Bible as their chief source of instruction. Some years ago in Kuan Kai, a tiny, isolated hamlet about sixty miles from Kirin, there were three families living who had belonged to a Chinese religious society; but, being altogether dissatisfied with the Buddhist teaching, they had determined to try to discover if there was any ‘true religion’ to be found. These people, you must remember, had never heard of Christianity, but such was their soul hunger that they decided that one of their number should go out into the world on this definite quest, the others undertaking to provide for his family in the meanwhile.

“In the course of his wanderings he came across our mission hall in Kirin, and read over the door the signboard, ‘Jesus Preaching-room.’ He entered, and there heard the glad tidings for which he had been seeking. After some further instruction he returned to his native village, carrying God’s Word with him, and taught his own people the new doctrine.

“About once in three months he would set out on the sixty miles’ tramp into Kirin for further teaching, sometimes accompanied by others of his village. The colporter-evangelist went out to them occasionally, but they had no teacher in the place.

“Eventually they sent and asked if I would visit their village in order to baptize them. To my surprise I found a gathering of Christians of really an advanced type. The Bible knowledge of the people was astonishing, and their prayers as they offered them—girls and women praying as well as men—were remarkable for their depth of spirituality and beauty of language. Yet these were only peasant-folk. I baptized thirty-five on that first visit, and these may be said to be largely the outcome of the Spirit of God working through his written Word.

“On a recent visit we took with us a number of Bible pictures. The majority of the people had never seen a picture before, yet directly the roll was exhibited they could tell the Bible stories—‘The Sower,’ ‘The Good Samaritan,’ or whatever it might be—in most cases narrating it in the actual words of Scripture.

“The Bible Society’s annual report for 1903 relates an incident which happened in this very place, where I found a family still using the Testament and hymn books which they had buried when they fled to the mountains during the Boxer outrages. The father enjoined on all the children to note carefully the spot where the books were buried, so that if their parents were killed (as they feared was probable) the children would have this only chance of maintaining their knowledge of the true God. It was then believed by the people that the missionaries were being expelled forever from China, and that the Scriptures would never again be procurable.”

#### NEW GUINEA

A BRIGHT OUTLOOK.—Rev. Mr. Jones, of the London Missionary Society, writes cheerfully concerning the present situation at his station of Moru in New Guinea: “The outlook just now as regards the attitude of the natives towards us and our work is so bright as to make me wish that my furlough was over and done with, and that I had a full term before me. We have more scholars in our schools and a better spirit among the scholars than since my coming to this district, and I have more hopes of a solid return for this year’s work than I have ever had. I cannot tell you what has caused the change; I only rejoice with trembling. It may mean that the spirit of intercession is more living at home. As one thinks of the baptism of the Spirit in one’s own town in Wales one would fain believe that some droppings will fall and are falling on us.”

## Notes for the Month

### SPECIAL TOPICS FOR PRAYER

For the Prudential Committee and other coöperating committees appointed by the Board: that wisdom and energy may be imparted unto them all, so that they shall administer wisely and efficiently the trusts reposed in them in the interests of this great foreign missionary work. (See page 553.)

That prosperity may attend the plans already formed and soon to be put into execution for increasing greatly the resources of the American Board, so that the supplies needed to maintain and develop the work now in hand shall be secured. (See page 561.)

### ARRIVALS IN THIS COUNTRY

September 2. At Boston, Mrs. Marion M. Webster, of the West African Mission.  
 September 8. At San Francisco, Miss Jane E. Chapin, of the North China Mission.  
 September —. At Boston, Miss Agnes M. Baird, of the European Turkey Mission.  
 September 14. At New York, Rev. Lucius O. Lee, D.D., of the Central Turkey Mission.  
 September 18. At New York, Miss Clarissa D. Lawrence, of the Western Turkey Mission.  
 Dr. Isabella H. Curr, of the Ceylon Mission, arrived at Auchtermuchty, Scotland, on September 7, where she is to spend her period of furlough.

### ARRIVALS ABROAD

August 25. At Bombay, India, Rev. Dr. and Mrs. Robert A. Hume.  
 August 29. At Monastir, European Turkey, Miss Mary L. Mathews.  
 September 18. At Kobe, Japan, Miss Cora F. Keith.

### DEPARTURES

September 20. From Seattle, Mrs. Agnes H. Gordon, Rev. and Mrs. Samuel C. Bartlett, Rev. Cyrus A. Clark, Rev. and Mrs. Henry J. Bennett, and Miss Cornelia Judson, of the Japan Mission, returning to their several fields of labor.  
 September 26. From New York, Dr. and Mrs. Thomas B. Scott, Miss Susan R. Howland, returning to the Ceylon Mission. Accompanying this party are Mr. and Mrs. Louis B. Fritts, Mr. Fritts going out for a term of service in Jaffna College. (See page 557.)  
 September 27. From San Francisco, Miss Alice S. Browne and Miss Lucia E. Lyons, to join the North China Mission, and Mrs. Amanda A. Walker, to join the Japan Mission. (See page 556.)

### MARRIAGES

September 23. At Kyoto, Japan, Rev. Charles M. Warren and Miss Cora F. Keith, both of the Japan Mission.  
 September 27. At Vadala India, Lester H. Beals, M.D., to Miss Rose Fairbank, M.D. (See page 557.)



## Donations Received in September

### NEW ENGLAND DISTRICT

#### Maine

Bangor, 1st Parish ch., 75, Central Cong. ch., 75, Hammond-st ch., 75, all toward support missionary, 225 00  
 Bristol, Cong. ch. 8 00  
 Groenville, Cong. ch. 3 28  
 Saco, 1st Parish Cong. ch., Member, 10 00  
 Standish, Cong. ch. 11 00  
 Waterford, 1st Cong. ch. 55 00  
 West Brooksville, Cong. ch. 3 00—315 28

#### New Hampshire

Alstead, 3d Cong. ch. 10 00  
 Bath, Cong. ch. 22 80  
 Conway, 2d Cong. ch. 2 00  
 Hanover, In memory of Mrs. C. O. Blaisdell, 10 00  
 Laconia, Cong. ch. 25 38  
 Lisbon, 1st Cong. ch., for Japan, 4 60

Manchester, 1st Cong. ch., toward support Rev. J. P. Jones, 33 33	Franklin-st Cong. ch., 20	53 33
Milton, Nute Chapel, 3 00	New Boston, Presb. ch. 8 44	North Weare, Cong. ch. 1 46
Plaistow (N. H.) and No. Haverhill (Mass.), Cong. ch. 13 60	Plymouth, Cong. ch. 10 13	Stratham, Cong. ch. 5 00
Wakefield, Cong. ch. 6 67	Warner, Mary Harvey Wilson, 10 00	—186 41
Legacies.—Exeter, Rev. Geo. E. Street, by Geo. H. Street, 500 00	Lyme, Louise H. Horton, by J. W. Bean, Ex'r, 905 00—1,405 00	
		1,591 41

#### Vermont

Cambridge, Mrs. S. M. Safford, 5 00
Charlotte, Cong. ch. 20 00

Colchester, Cong. ch., Mrs. Harriet A. Collins,	5 00
Fair Haven, 1st Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	38 25
Fairlee, Cong. ch., toward support Dr. C. W. Young,	6 25
Ferrisburg, Cong. ch.	21 45
Georgia, Cong. ch.	6 30
Granby and Victory, Cong. ch.	14 00
Jamaica, Cong. ch.	10 00
Jericho, 2d Cong. ch.	6 10
Manchester, Cong. ch., for work in Japan,	7 00
Middlebury, C. D. Mead, a memorial to P. D.	100 00
Newbury, Cong. ch., Ladies,	5 00
Peacham, Cong. ch., toward support Rev. C. K. Tracy,	95 23
Thetford, 1st Cong. ch., toward support Dr. C. W. Young,	43 56
Warren, Cong. ch.	8 00
Waterbury, Mary E. Lease,	5 00
West Brattleboro, Cong. ch.	19 23
West Randolph, Cong. ch., toward support Dr. C. W. Young,	70 00
West Rutland, Cong. ch., Frank A. Morse,	100 00
Wilmington, Cong. ch.	16 25
Woodstock, Cong. ch.	84 57
<i>Legacies.</i> — Burlington, Mrs. Julia F. Hickok, by Rev. Lewis Francis, D.D., Ex'r, add'l,	500 00
	686 19
	1,186 19

**Massachusetts**

Andover, H. S. Robinson,	20 00
Auburndale, Cong. ch.	17 38
Belchertown, Cong. ch.	22 00
Belmont, Plymouth Cong. ch.	1 00
Berkley, Cong. ch.	4 60
Bernardston, Goodale Memorial Cong. ch.	6 50
Boston, Mr. and Mrs. Erving V. Woolley, Roxbury, toward support Geo. M. Newell, 25; Thomas H. Gray, 10; Mrs. Greenleaf, 5,	40 00
Cambridge, Hope ch., to const. HERMAN W. MEVER, H. M., 106.43;	
Pilgrim ch., 23.78,	130 21
Chesterfield, Friends,	7 00
Concord, Trin. Cong. ch.	32 75
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	15 00
Edgartown, Cong. ch.	32 00
Fall River, Fowler ch.	44 10
Fitchburg, Rollstone Cong. ch.	43 83
Greenwich, Cong. ch.	8 13
Harwich, 1st Cong. ch.	14 10
Holbrook, Winthrop Cong. ch.	15 63
Housatonic, Anna R. Turner,	5 00
Hudson, Cong. ch.	17 00
Hyde Park, Blue Hill Evan. Soc.	4 42
Leverett, Cong. ch.	11 50
Littleton, Cong. ch., estate of Annie Manning,	12 64
Longmeadow, Mrs. Julia H. Goldthwait,	10 00
Lowell, C. T. Upton,	5 00
Manchester, Anna Lorraine Washburn,	1 00
Mansfield, Cong. ch., toward support Rev. W. H. Sanders,	12 73
Melrose Highlands, Cong. ch.	7 50
Mittineague, Cong. ch.	17 20
Monterey, Cong. ch.	15 00
Mt. Hermon, Mt. Hermon ch., toward support Geo. M. Newell,	25 00
New Bedford, Trin. Cong. ch.	42 31
Newbury, 1st Cong. ch.	24 11
Newburyport, No. Cong. ch.	20 00
Newton, Eliot ch.	80 00
Newton Center, 1st Cong. ch., toward support missionary,	278 41
Norfolk, Union Cong. ch.	30 70
Northampton, Mrs. Sarah L. Winslow,	45
North Billerica, Harriet B. Rogers,	3 00
North Reading, Union Cong. ch.	13 80

Orange, F. D. Kellogg, 38; E. D. Kellogg, 12,	50 00
Pittsfield, 1st ch. of Christ, toward support Rev. J. H. Pettee,	15 00
Salem, Tabernacle ch., toward support Rev. D. S. Herrick,	61 65
Southbridge, Cong. ch.	8 31
South Dennis, Cong. ch.	5 00
South Grafton, Union Cong. ch., toward support Rev. E. C. Partridge,	75 00
South Hadley, Cong. ch.	9 35
Springfield, Olivet Cong. ch.	17 28
Walpole, Cong. ch.	6 78
Waltham, Trin. Cong. ch.	25 00
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins,	53 55
West Boylston, Cong. ch., Mrs. Ashley Wood, 1; Friend, 1,	2 00
Westford, Sarah W. Loker,	1 60
Weymouth and Braintree, Union Cong. ch.	26 50
Williamsburg, Cong. ch., toward support Rev. C. T. Riggs,	100 00
Windsor, Cong. ch.	5 00
Woburn, Scand. Evan. Free ch.	4 38
Worcester, Piedmont ch., of which 75.50 toward support Dr. J. B. McCord, 106.50; Union ch., 35,	141 50
Worcester County, Friend,	100 00—1,798 90
<i>Legacies.</i> — Walpole, Miss Clarissa Guild, by Frederick Guild, Ex'r,	600 00
	2,398 90

**Rhode Island**

Bristol, 1st Cong. ch.	32 69
East Providence, Hope Cong. ch.	1 36
Providence, Union Cong. ch., 431.39;	
Central Cong. ch., Mr. and Mrs. C. W. Bibier, 25; Frances M. Wheeler, 5,	461 39
Woonsocket, Mrs. Lucy R. Curtis,	5 00
	500 44

**Young People's Societies**

NEW HAMPSHIRE.—Hollis, Y. P. S. C. E., for Shao-wu, 6; Pittsfield, Y. P. S. C. E., 7,	13 00
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VERMONT.—Cambridge, Y. P. S. C. E., 5; Hartford, King's Daughters for Shao-wu, 2.50; West Randolph, Cong. ch., Children's Circle, toward support Dr. C. W. Young, 3,	10 50
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MASSACHUSETTS.—BOSTON, Central ch. Y. P. S. C. E. (Dorchester), toward support Dr. F. C. Wellman, 20; Dedham, Allin Y. P. S. C. E., 25; Dunstable, Y. P. S. C. E., for Shao-wu, 3; Groton, do., for do., 6; Pepperell, Y. P. S. C. E., for Shao-wu, 6; Townsend, do., for do., 6; West Barnstable, Y. P. S. C. E., 10; West Groton, do., for Shao-wu, 3,	79 00
	102 50

**Sunday Schools**

NEW HAMPSHIRE.—Manchester, 1st Cong. Sab. sch., toward support Rev. J. P. Jones,	35 97
VERMONT.—Island Pond, Cong. Sab. sch.	4 00

MASSACHUSETTS.—Ballardvale, Union Cong. Sab. sch., 8.64; Clinton, Cong. Sab. sch., 5; Mansfield, Cong. Sab. sch., toward support Rev. W. H. Sanders, 2.45,	16 00
	56 06

**MIDDLE DISTRICT****Connecticut**

Bethlehem, 1st Cong. ch.	8 41
Bridgeport, through C. M. Minor,	10 00
Bristol, 1st Cong. ch., toward support Rev. C. C. Tracy, 26.16; John T. Chidsey, 5,	31 16
Brooklyn, Mrs. M. A. Prentice,	10 00

East Windsor, 1st Cong. ch., for native preacher, Turkey,	56 00
Hartford, "In loving memory of M. C. H."	250 00
Ivoryton, Friend,	100 00
Jewett City, Cong. ch.	5 00
Kent, 1st Cong. ch.	13 13
Middletown, 1st Cong. ch., toward support missionary,	39 27
Milton, Cong. ch.	3 25
New Preston, Cong. ch.	51 75
North Branford, Cong. ch., interest legacy, Lucretia Plant,	3 59
North Madison, Cong. ch.	12 63
Plainfield, 1st Cong. ch.	3 21
Preston City, Cong. ch.	18 00
Ridgebury, Cong. ch.	12 00
Rockville, Union ch., toward support Rev. W. C. Wilcox,	423 23
Salisbury, Cong. ch., toward support Dr. F. D. Shepard,	15 78
Southport, Cong. ch., toward support Rev. W. B. Stelle, 301; Cash, for native teacher, Madura, 36,	337 00
Thompson, Cong. ch.	18 39
Trumbull, Cong. ch.	36 00
Westchester, Cong. ch.	4 75
Wethersfield, Rev. Aaron Chester Adams, deceased,	50 00
Winchester, Cong. ch.	27 20
Woodstock, 1st Cong. ch.	23 50
Friend,	10 00
Legacies. — Hartford, Laura C. Kellogg, by Henry L. Kellogg, Ex'r, \$300 00	—
North Stonington, Minerva Miner, by Louise T. Miner, Ex'r,	1,000 00
	—1,300 00
	2,873 25

**New York**

Binghamton, Bertha T. Harrington, for the debt,	5 00
Brooklyn, Puritan Cong. ch., 119 64; Lewis-av. Y. P. S. C. E., for Shao-wu, 50; Marie W. Jennings, 100; E. F. Carrington, 15,	284 64
Buffalo, Plymouth ch., for Madura, 20; 1st Cong. ch., King's Guild, toward support Rev. C. M. Warren, 10,	30 00
Canaan Four Corners, Cong. ch.	8 19
Fairview, Cong. ch.	1 12
Fulton, Cong. ch., Ladies' Aux., toward support Rev. J. D. Taylor,	10 00
Jamesport, Cong. ch.	11 00
Java, Cong. ch.	3 09
Lisbon, Cong. ch.	6 00
Lockport, 1st Cong. ch., Ladies' Aux.	5 00
Oriskany Falls, Cong. ch.	4 00
Perry Center, Rev. and Mrs. F. A. Kimberley,	35 00
Poughkeepsie, 1st Cong. ch., toward support Dr. G. C. Raynolds,	100 00
Seneca Falls, 1st Cong. ch.	7 00
Siloam, Cong. ch.	1 90
Willsboro, Cong. ch.	50
	—512 44

**New Jersey**

Glen Ridge, Cong. ch., toward support Dr. F. Van Allen,	112 30
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**Pennsylvania**

Ebensburg, South Cong. ch.	4 00
Lansford, Welsh Cong. ch.	4 00
Mt. Carmel, 1st Cong. ch., 5; W. T. Williams, 5,	10 00
Philadelphia, Central Cong. ch.,	25 00
Pittsburg, Welsh Cong. ch.	5 00
Shamokin, Welsh Cong. ch.	5 00
Williamsport, 1st Cong. ch.	6 00
	—59 00

**Ohio**

Andover, Cong. ch.	5 00
Aurora, Cong. ch.	18 00

Berlin Heights, Cong. ch.	5 00
Bluecreek, Cong. ch.	2 30
Jefferson, Cong. ch.	21 25
North Fairfield, 1st Cong. ch.	9 75
Oberlin, Two friends, 50; B. H. Cheney, 2,	52 00
Shandon, Naomi Atherton,	1 00
Toledo, Washington-st. Cong. ch.	4 33
	—118 63

**District of Columbia**

Washington, 5th Cong. ch.	68 00
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**Virginia**

Poplarmount, Mr. and Mrs. J. F. Bingham,	5 00
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**North Carolina**

Troy, Cong. ch.	2 50
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**Florida**

Key West, 1st Cong. ch.	7 00
Okahumpka, J. F. Galloway,	1 00
West Palm Beach, J. C. Stowers,	25 00
	—33 00

**Young People's Societies**

CONNECTICUT. — Canton Center, Y. P. S. C. E., 5, and Jun. do., 5, both toward support Rev. C. E. Ewing, 10; Hartford, Wethersfield-av. Jun. Y. P. S. C. E., for Shao-wu, 10; Trumbull, Y. P. S. C. E., 5,	25 00
NEW YORK. — Munnsville, Y. P. S. C. E.	4 00
OHIO. — Greenwich, Ripley Y. P. S. C. E.	15 00
	44 00

**Sunday Schools**

CONNECTICUT. — Bethlehem, 1st Cong. Sab. sch., 4; Mansfield Center, 1st Cong. Sab. sch., 115; New Britain, So. Cong. Sab. sch., 50; Trumbull, Cong. Sab. sch., 5,	60 15
NEW YORK. — West Bloomfield, Cong. Sab. sch.	4 00
NEW JERSEY. — Plainfield, Cong. Sab. sch.	25 00
PENNSYLVANIA. — Braddock, Slavonic Cong. Sab. sch., 180; Horatio, Cong. Sab. sch., 250; Lander, do., 8,	12 30
OHIO. — No. Ridgeville, Cong. Sab. sch.	5 00
NORTH CAROLINA. — Cedar Cliff, Cong. Sab. sch.	1 24
FLORIDA. — Daytona, Cong. Sab. sch.	12 00
	119 69

**INTERIOR DISTRICT**

Tennessee	
Nashville, Woman's Miss. Union,	7 50

**Alabama**

Brantley, Cong. ch.	40
Selma, 1st Cong. ch.	3 25
	—3 65

**Louisiana**

Clear Creek, Cong. ch.	15 13
Jennings, Friend,	5 00
Roseland, C. A. Tiebout,	10 00
	—30 13

**Texas**

Dallas, Central Cong. ch., Ladies' Miss. Soc.	8 06
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**Oklahoma**

Weatherford, Cong. ch.	15 00
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## Indiana

Bremen, Cong. ch.	6 00
Fort Wayne, Plymouth Cong. ch.	15 00
Indianapolis, Mayflower Cong. ch.	9 00
Michigan City, Mrs. E. U. Haddock,	1 00
	31 00

## Illinois

Alto Pass, Cong. ch.	15 00
Aurora, Wm. H. Van Arsdale,	10 00
Chicago, New England Cong. ch., toward support Rev. James Smith, 219.25; Bethesda, Cong. ch., 13.20;	
Millard-av. Cong. ch., 1.61,	234 06
Des Plaines, Cong. ch.	3 00
Downers Grove, Louise E. Spohr,	10 00
Hoopes-ton, Rev. Dana Sherrill,	10 00
Lee Center, Cong. ch.	6 00
Lyonsville, Cong. ch.	13 14
Mattoon, 1st Cong. ch.	55 75
Oak Park, 1st Cong. ch., Rev. W. L. Tenney, toward support Dr. W. A. Hemingway,	25 00
Paxton, Cheerful Givers,	100 00
Woodburn, Cong. ch.	28 00
	509 95
<i>Less.</i> —Stark, entry in October <i>Herald</i> should read, Cong. ch., of which 20 from Rev. J. D. Wyckoff, 28.50, instead of Cong. ch., 30,	
	1 50
	508 45

## Michigan

Ann Arbor, Julia M. Torrey,	10 00
Bass River, Cong. ch.	7 00
Chassell, Cong. ch., for work in Turkey,	15 00
Clinton, Grace M. Davis,	50
Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson,	250 00
Douglas, 1st Cong. ch.	9 70
Dowagiac, 1st Cong. ch.	5 56
Grand Rapids, Park Cong. ch., toward support Rev. C. R. Hager, 25; do., Woman's Foreign Miss. Soc., 10,	35 00
New Baltimore, Cong. ch.	14 15
Ross, Almon Gilbert,	2 00
South Haven, W. R. Wickes,	2 00
Union City, Cong. ch.	9 70
	360 61

## Wisconsin

Ashland, Cong. ch.	32 70
Brodhead, Cong. ch.	37 19
Clinton, Cong. ch.	8 50
Eagle River, 1st Cong. ch.	3 90
Endeavor, Cong. ch., 5.53; Mrs. S. S. Dewey, 10,	15 53
Fern, Cong. ch.	1 75
Fond du Lac, Cong. ch.	1 20
Hancock, Cong. ch.	2 00
La Crosse, 1st Cong. ch.	144 85
Leon, Cong. ch.	2 00
Melvinia, Cong. ch.	1 00
Milwaukee, H. L. Warnvig,	5 00
Pewaukee, Cong. ch.	7 25
Plymouth, J. H. Austin,	5 00
Prentice, Cong. ch.	10 00
Ripon, Cong. ch., Amy Sutherland,	2 00
Sun Prairie, 1st Cong. ch.	16 33
	296 20

## Minnesota

Faribault, Cong. ch.	20 13
Granada, Cong. ch.	6 58
Granite Falls, Cong. ch.	11 40
Hancock, Ladies' Miss. Soc.	5 00
Hutchinson, 1st Cong. ch.	15 00
Lamberton, Cong. ch.	3 58
Mantorville, Cong. ch.	10 00
Minneapolis, Plymouth ch., toward support Rev. A. H. Clark, 150; do., mass meeting, Sept. 10, 64.70; Lowry Hill Cong. ch., to const.	
WALTER N. CARROLL, H. M., 133.81,	348 51

## Donations

Moorhead, 1st Cong. ch.	20 00
St. Paul, Rev. Richard Hall,	1 00

## Iowa

Alton, Cong. ch.	3 00
Avoca, 1st Cong. ch.	9 00
Burlington, Cong. ch.	12 35
Correctionville, Earl Edmunds,	25
Des Moines, Greenwood Cong. ch., 12.51; Elliot S. Miller, 20,	32 51
Edgewood, Cong. ch.	5 00
Genoa Bluffs, Cong. ch.	9 50
Hampton, 1st Cong. ch.	24 90
Hartwick, Cong. ch.	5 60
Harvey, Cong. ch.	1 60
Kalo, Cong. ch.	5 15
Letts, H. Lieberknecht,	10 00
Muscatine, Ger. Cong. ch., W. Benninger,	1 00
New Hampton, Ger. Cong. ch.	3 00
Reinbeck, Cong. ch.	32 50
Riceville, Cong. ch.	10 18
Sioux City, J. W. Hallam,	5 00
Waterloo, Mrs. James D. Easton,	10 00
Webster, Cong. ch.	9 96
Winthrop, Cong. ch., for native worker, North China,	7 50
	198 00

## Missouri

Cameron, Mrs. O. B. Lingle,	2 00
Green Ridge, Cong. ch.	3 00
Kansas City, 1st Cong. ch.	20 00
St. Joseph, Tab. Cong. ch.	19 60
Sedalia, 2d Cong. ch.	3 35

## South Dakota

Dover, Cong. ch.	2 87
Sioux Falls, 1st Cong. ch.	5 00

## Nebraska

Aurora, 1st Cong. ch., Woman's Miss. Soc., for teacher, Madura,	35 00
Burwell, Cong. ch.	4 05
Creighton, Friend,	50
Kearney, Cong. ch.	8 00
McCook, Flora B. Quick,	1 00
Steele City, Cong. ch.	2 00
Sutton, H. B. Battishill,	20 00
Trenton, Cong. ch.	6 25

## Kansas

Council Grove, Cong. ch.	29 50
Douglas, Cong. ch.	10 00
Kansas City, Mrs. N. C. Wood,	2 00
Lawrence, Plymouth Cong. ch.	21 00
Lyons, B. D. Conkling,	5 00
McDonald, Cong. ch.	7 85
Milford, Cong. ch.	36 80
Paola, Cong. ch., Friend,	50
Park, Jacob Husstedt,	1 00
Topeka, Seabrook Cong. ch., 7; Pauline Cong. ch., 2,	9 00
Wichita, Plymouth Cong. ch.	21 35

## Colorado

Colorado Springs, D. C. Jencks,	3 50
Hayden, Cong. ch.	15 00
Lafayette, Cong. ch.	3 65
Paonia, Cong. ch.	7 15

## Young People's Societies

ILLINOIS.—Downer's Grove, Y. P. S. C. E., for native teacher, India, 10; West Chicago, Y. P. S. C. E., 10, and Jun. do., 5, MICHIGAN.—Olivet, Mission Study Class of Oliver College,	25 00
MINNESOTA.—Granada, Jun. Y. P. S. C. E., 1; Madison, do., 2; Minneapolis, Forest Heights Y. P. S. C. E., for native preacher, Madura, 33.33,	3 00
	36 33

IOWA.—Belle Plaine, Y. P. S. C. E., for Japan, 5; Belmond, Y. P. S. C. E., 2; Des Moines, Greenwood Y. P. S. C. E., 4; NEBRASKA.—Trenton, Jun. Y. P. S. C. E. COLORADO.—Colorado Springs, 2d Y. P. S. C. E.

### Sunday Schools

TEXAS.—Dallas, Central Cong. Sab. sch. ILLINOIS.—Chicago, Millard-av. Cong. Sab. sch., 5; Oak Park, 1st Cong. Sab. sch., 2.24; do., 4th Cong. Sab. sch., 7; MICHIGAN.—Big Rock, Cong. Sab. sch. NEBRASKA.—Norfolk, 1st Cong. Sab. sch., Alfred Osborn Memorial, for Shao-wu, KANSAS.—Lawrence, Plymouth Cong. Sab. sch., 35.77; McPherson, 1st Cong. Sab. sch., the Bradley Memorial missionary offering for Sendai, 25,

### For Support of Young Missionaries

ILLINOIS.—Crystal Lake, Y. P. S. C. E., 5; Dundee, do., 10, both for MacLachlan Fund, MICHIGAN.—Three Oaks, Y. P. S. C. E., for Lee Fund, WISCONSIN.—Cambridge, Y. P. S. C. E., 2; Rio, do., 2, both for DeForest Fund, MINNESOTA.—Brainerd, People's Y. P. S. C. E., 1; Granada, Y. P. S. C. E., 2.42; Minneapolis, Pilgrim Y. P. S. C. E., 25, all for Haskell Fund, IOWA.—Charles City, Y. P. S. C. E., 2.50; Clay, do., 5; Hartwick, do., 5, all for White Fund, NORTH DAKOTA.—Carrington, Y. P. S. C. E., for Haskell Fund, SOUTH DAKOTA.—Elk Point, Y. P. S. C. E., 1.73; Estelline, do., 5, both for Haskell Fund,

### PACIFIC DISTRICT

#### Arizona

Tombstone, Cong. ch., for Sendai,

#### Utah

Robinson, 1st Cong. ch.

#### Washington

Anacortes, Cong. ch. 2.71  
Cathlamet, Cong. ch. 8.00  
East Tacoma, Cong. ch. 4.25  
Seattle, University Cong. ch., 20;  
Plymouth Cong. ch., Geo. A. Perkins, 10; cash collection at annual  
meeting, 104.75, 134.75  
Tacoma, 1st Cong. ch., Mr. and Mrs.  
Edwin Eells, of which 100 to const.  
EDWIN EELLS, JR., H. M. 200.00—349.71

#### Oregon

The Dalles, Emma Roberts, 26.50  
Willsburg, Cong. ch. 14.00—40.50

#### California

Berkeley, 1st Cong. ch. 100.06  
Chula Vista, Cong. ch. 23.00  
Glen Ellen, Cong. ch. 12.50  
Grass Valley, Cong. ch. 34.00  
Los Angeles, Friend of missions, 5.00  
Mill Valley, Mrs. Frances Williams, 50.00  
Oakland, Rev. F. B. Perkins, 5.00  
San Francisco, Rev. Jos. Rowell, 5.00  
San Luis Obispo, Cong. ch. 8.00

### Donations

11.00	Santa Paula, Nathan W. Blanchard, 100.00
1.25	Saratoga, Cong. ch. 5.00
5.00	Stockton, Cong. ch., Woman's Miss. Soc. 10.00
	Weaverville, Cong. ch. 5.80—363.30

81.58	<b>Young People's Societies</b>	
25.00	UTAH.—Salt Lake City, Phillips Y. P. S. C. E., 7.35, and Jun. do., 1,	8.35

14.24	<b>Sunday Schools</b>	
2.00	ARIZONA.—Tombstone, Cong. Sab. sch., for Sendai,	3.57
60.00	WASHINGTON.—Seattle, Sab. sch. Rally, Annual Meeting,	30.91
		34.48

60.77

162.01

### MISCELLANEOUS

#### Canada

Montreal, Mrs. H. C. Williams, 10.00

15.00	From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
10.00	Rev. Wm. T. Gunn, Embro, Ontario,
4.00	Treasurer

For missions in Japan, 12.00

#### Bulgaria

Samokov, Friends, 1.15

12.50	<b>China</b>	
1.45	Pang-Chuang, Grace and Gertrude Wyckoff,	15.00
6.73		

78.10

18.50	BULGARIA.—Philippopolis, Cong. Sab. sch., Primary class,	2.20
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#### MISSION WORK FOR WOMEN

18.50	From WOMAN'S BOARD OF MISSIONS
3.50	Miss Sarah Louise Day, Boston,
	Treasurer
	(Ithaca, N. Y.) 15.15

#### From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

18.50	Mrs. S. E. Hurlbut, Evanston, Illinois,
	Treasurer 10,164.00

#### From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

18.50	Miss Mary C. McClees, Oakland, California,
	Treasurer 292.50

#### Additional Donations for Special Objects

18.50	VERMONT.—Georgia, Cong. ch., for work, care Rev. C. A. Clark, 7; Northfield, Y. P. S. C. E., for pupil, Marathi, 15,	22.00
18.50	MASSACHUSETTS.—Boston, 2d ch. (Dorchester), Friends, for native helper, care Rev. C. R. Hager, 30; do., Friend, for Bible-woman, care Rev. C. R. Hager, 30; do., Mrs. E. S. Porter, for San Ning City ch. building, care Dr. C. R. Hager, 20; do., collected by Rev. G. H. Gutierrez, for Pasumalai College, 4; Boxford, W. P. A., for work, care Rev. Chauncey Goodrich, 40; Goshen, Chapel Sab. sch., for use Rev. and Mrs. H. A. Neipp, 6.00; Manchester, Anna Loraine Washburn, for pupil, care Rev. B. K. Hunsberger, 15;	

Fitzsfield, J. M. Barber, for work, care Rev. F. A. Lombard, 5.25; Weymouth and Braintree, Union Cong. ch., for work, care Rev. G. G. Brown, 20; Winchester, Rev. Chas. A. S. Dwight, for Pera Evan. ch., care Rev. J. K. Greene, 15; Worcester, Endeavorer, for Testaments in India, 2, RHODE ISLAND.—Providence, Friend, for kindergarten work, care Miss E. C. Clarke,

CONNECTICUT.—Haddam, Cong. ch., Friends, for work, care Dr. G. C. Raynolds, 10; Hartford, Miss S. B. Colver, for work, care Rev. J. S. Porter, 25; New Britain, 1st Cong. ch., Ladies, toward hospital, Harpoot, 8; Waterbury, Chinese Sab. sch., for work, care Dr. C. R. Hager, 70; West Haven, 1st Y. P. S. C. E., for native worker, Foochow, 24, NEW YORK.—Brooklyn, Friends, through Eugenie P. Kelley, for pupil, care Mrs. H. N. Barnum, 26; New York, Bardezag H. S. S. Asso., for work, care Rev. R. Chambers, 80; do., Mrs. M. C. Taylor, per the Misses Leitch, 20; Riverhead, Sound-av. Y. P. S. C. E., toward rebuilding Girls' School at Kusae, 10; Savannah, Cong. ch., Ladies' Aux., for Bible-woman, care Rev. C. A. Nelson, 6,

PENNSYLVANIA.—Philadelphia, L. O. Smith, for Boys' Boarding School, care Rev. E. H. Smith, 25; do., S. D. Jordan, for Lend-a-hand Fund, Ceylon, 5, DELAWARE.—Newark, Ella S. Webb and Mrs. J. W. Cooch, for use of Rev. F. E. Jeffery,

Ohio.—Bellevue, Cong. Sab. sch., for pupil, care Dr. D. M. B. Thom, 28; Cincinnati, Rev. and Mrs. L. W. Mahn, for native preacher, care Rev. G. H. Hubbard, 1; Cleveland, Bethlehem Cong. ch., for Building Fund, care Rev. L. Hodous, 1.50; New Milford, B. L. Bostwick, for work, care Rev. C. R. Hager, 15,

ILLINOIS.—Chicago, Salem Evan. Cong. ch., for pupil, care Mrs. R. Winsor, 3.75; do., Grace Cong. Sab. sch., J. A. Werner's class, for native helper, care Rev. H. G. Bissell, 18.75; do., Mr. and Mrs. J. A. Werner, for do., 15, and for orphans, care Rev. H. G. Bissell, 120; Evanston, Mabel Rice, for work, care Rev. S. C. Bartlett, 1, MICHIGAN.—Bridgman, Y. P. S. C. E., for pupil, care Rev. L. O. Lee, 12.50; Grosse Point, Cong. ch., for native preacher, care Rev. J. H. Dickson, 12.50; Manistee, Cong. ch., Woman's Miss. Soc., for use of Dr. Meda Hess, 10; Muskegon, Nellie Pomp and Mamie Zuryp, for pupil, Madura, 12,

WISCONSIN.—Fort Howard, estate of Mrs. C. L. A. Tank, by James W. Porter, Trustee, for No. China College, IOWA.—Grimmell, E. W. Clark, for work, care Rev. G. E. White,

MINNESOTA.—Medford, Cong. ch., for pupil, Smyrna,

KANSAS.—Vliets, Mrs. S. M. Morton, for student, Harpoot,

CALIFORNIA.—San Mateo, Mrs. J. E. Moore, 2, Mrs. B. Peckham, 1, and Mrs. L. Sisson, 1, all for pupil, care Rev. B. K. Hunsberger,

COLORADO.—Boulder, Jun. Y. P. S. C. E., for pupil, care Rev. R. A. Hume, 15; Denver, 2d Cong. Sab. sch., for Bible-woman, care Dr. C. R. Hager, 15, TURKEY.—Marash, Zeitoun ch., for lepers, Marathi, 2.11; Marsovan, Teapot Fund, through Rev. C. C. Tracy, for work, care Rev. C. C. Tracy, 1,369.93,

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY  
Rev. Wm. T. Gunn, Embro, Ontario,  
Treasurer

For work, care Rev. F. W. Macallum, 5 00  
For work, Chisamba, 54 50—59 50

187 85

1 00

137 00

142 00

30 00

13 00

45 50

158 50

47 00

1,000 00

10 00

7 50

5 00

4 00

30 00

1,372 04

## MISSION WORK FOR WOMEN

From WOMAN'S BOARD OF MISSIONS  
Miss Sarah Louise Day, Boston,  
Treasurer

For work, care Miss E. M. Barnum, 25 00  
For work, care Miss E. M. Barnum, 10 00  
For pupil, care Miss M. V. Platt, 10 00  
For pupils, care Mrs. J. E. Abbott, 6 00  
For work, care Miss E. R. Bissell, 15 00  
For work, care Miss F. E. Hartz, 5 00  
For child widow, care M. A. Peacock, 30 00—101 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

Miss Mary C. McClees, Oakland, California,  
Treasurer

For use of Miss Luella Miner, 12 00  
For orphanage, Marash, 12 00—24 00  
3,396 89

Donations received in September, 23,548 17  
Legacies received in September, 3,805 00  
27,353 17

## Atwater Memorial

NEW YORK.—New York, heirs of Elizabeth Graham Atwater, 700 00

## The Morning Star

NEW HAMPSHIRE.—Bath, Cong. Sab. sch., .20; Hampton, do., .30; Nashua, 1st Cong. Sab. sch., 1, 1; 1.50; Weston, 100, H. M. Weston, 100; Lowell, Highland Cong. Sab. sch., 2.50; Swampscott, 1st Cong. Sab. sch., 3.48; Wellesley, Cong. Sab. sch., 25, 1.50; Allerton, Anna M. Baker, 5; Boston (Roxbury), Mrs. M. J. Weston, 100, H. M. Weston, 100; Lowell, Highland Cong. Sab. sch., 2.50; Swampscott, 1st Cong. Sab. sch., 3.48; Wellesley, Cong. Sab. sch., 25, 1.50; Middletown, 1st Cong. Sab. sch., 25; Norwichtown, do., 16; Plantsville, Cong. Sab. sch., 13.69, 54 69

NEW YORK.—Lockport, Cong. Sab. sch., 15 15

MISSOURI.—St. Louis, 1st Cong. Sab. sch., 2 50

OHIO.—Garrettsville, Cong. Sab. sch., 5 40

MASSACHUSETTS.—Gray's Lake, Cong. Sab. sch., .50; Lee Center, do., 2; Roscoe, do., 6.60, 9 10

WISCONSIN.—Bass Lake, Cong. Sab. sch., 2 00

ILLINOIS.—Independence, Cong. Sab. sch., 2.75; Salem, Mary A. French, 1, 3 75

KANSAS.—Douglas, Cong. Sab. sch., 2; Paola, do., 2.70, 4 70

CALIFORNIA.—Paradise, Cong. Sab. sch., .50; Red Bluff, the Misses Clara and Ruth Doane, 10, 10 50

COLORADO.—Beulah, Helen, Theodore, and Louva Hursch, 2 60

WASHINGTON.—Fidalgo City, Cong. Sab. sch., 80, 349 67

## Ruth Tracy Strong Fund

(For work at Beira, East Africa)

MASSACHUSETTS.—Boston, Rev. F. E. Clark, 10; Fall River, Central Cong. ch., 51.75; Hamilton, Elizabeth M. Knowlton, 2, 63 75

RHODE ISLAND.—Peacedale, Cong. ch., 10; Woman's Miss. Soc., 10 00

OHIO.—Oberlin, Henry C. King, 50 00

ILLINOIS.—Chicago, David Fales, 10; do., 15 00

IOWA.—Ames, Mrs. Lydia C. Tilden, 10; Whiting, Mrs. E. M. Cassady, 10, 20 00

SOUTH DAKOTA.—Sioux Falls, 1st Cong. Sab. sch., 10 00

168 75

## Minutes of the Annual Meeting

THE American Board of Commissioners for Foreign Missions commenced its Ninety-sixth Annual Meeting in Plymouth Congregational Church, Seattle, Wash., Thursday, September 14, 1905, at 2 P.M.

### CORPORATE MEMBERS PRESENT

#### *Illinois*

Edward H. Pitkin, Oak Park.  
Rev. A. N. Hitchcock, PH.D., Oak Park.  
Jean F. Loba, D.D., Evanston.  
David Fales, Lake Forest.  
Sydney Strong, D.D., Oak Park.

#### *Maine*

Galen C. Moses, Bath.

#### *Vermont*

George W. Phillips, D.D., Rutland.

#### *Massachusetts*

Elnathan E. Strong, D.D., Auburndale.  
Judson Smith, D.D., Boston.  
Samuel B. Capen, LL.D., Boston.  
G. Henry Whitcomb, Worcester.  
Albert E. Dunning, D.D., Brookline.  
Hon. J. M. W. Hall, Cambridge.  
Rev. John R. Thurston, Whitinsville.  
William W. Jordan, D.D., Clinton.  
Charles H. Daniels, D.D., South Framingham.  
James L. Barton, D.D., Newton Center.  
William F. Whittemore, Boston.  
Frank H. Wiggin, Boston.  
Charles N. Prouty, Spencer.  
Hon. Samuel C. Darling, Somerville.  
Cornelius H. Patton, D.D., Boston.  
Philip S. Moxom, D.D., Springfield.  
Frank K. Sanders, D.D., Boston.

#### *Connecticut*

Edward N. Packard, D.D., Stratford.  
Azel W. Hazen, D.D., Middletown.  
Rev. Joseph H. Twichell, Hartford.  
John H. Perry, Southport.  
James W. Bixler, D.D., New London.  
Rev. William H. Holman, Southport.  
William H. Catlin, Meriden.

#### *New York*

J. J. McWilliams, Buffalo.  
Guilford Dudley, Poughkeepsie  
Harry A. Flint, Syracuse.

#### *Ohio*

Washington Gladden, D.D., Columbus.  
Henry M. Tenney, D.D., Oberlin.  
William W. Mills, Marietta.  
Rev. John R. Nichols, Marietta.  
Rev. John W. Bradshaw, Oberlin.  
Rev. Irving W. Metcalf, Oberlin.

#### *Michigan*

Maj. E. F. Grabill, Greenville.

#### *Wisconsin*

Eugene G. Updike, D.D., Madison.

#### *Minnesota*

James W. Strong, D.D., Northfield.  
Leavitt H. Hallock, D.D., Minneapolis.  
David Percy Jones, Minneapolis.

#### *Nebraska*

John E. Tuttle, D.D., Lincoln.

#### *Colorado*

Rev. Frank T. Bayley, Denver.

#### *Washington*

President S. B. L. Penrose, Walla Walla.  
Rev. Edward L. Smith, Seattle.

#### *California*

John K. McLean, D.D., Berkeley.  
Warren F. Day, D.D., Los Angeles.  
Rev. Walter Frear, San Francisco.  
Rev. Charles R. Brown, Oakland.  
George C. Adams, D.D., San Francisco.  
Rev. H. Melville Tenney, San Francisco.

#### *Hawaiian Islands*

Hon. Peter C. Jones, Honolulu.

### MALE HONORARY MEMBERS REPORTED AS PRESENT

#### *Massachusetts*

Edward W. Capen, Boston.  
Rev. Charles F. Weeden, Lynn.  
Joshua W. Davis, Newton.

Rev. W. W. Curtis, West Stockbridge.  
 Russell L. Snow, Cambridge.  
 Rev. W. E. Strong, Amherst.  
 Amos Armsby, Millbury.  
 Simeon Kellogg, Granby.

*Connecticut*

Rev. Austin Hazen, Thomaston.  
 Rev. Enoch H. Burt, Ivoryton.  
 Rev. W. J. Tate, Higganum.

*Vermont*

Frank A. Morse, West Rutland.  
 Rev. G. H. De Bevoise, Westminster.

*Ohio*

Rev. John T. Gulick, Oberlin.

*Illinois*

Rev. Quincy L. Dowd, Roscoe.

*California*

Rev. William C. Pond, San Francisco.  
 Rev. J. H. Williams, Redlands.

*North Dakota*

Rev. Thomas W. Minnis, Glen Ullen.

President Capen took the chair, and the devotional services were conducted by Rev. James W. Strong, of Minnesota.

An address of welcome was made by Rev. S. M. Freeland, acting pastor of Plymouth Church of Seattle, to which President Capen responded.

Rev. Samuel Greene, of Washington, presented to President Capen a cane made from a tree which grew from seed planted by Marcus Whitman. President Capen accepted the gift with remarks.

The material portion of the Minutes of the last annual meeting was read by the Assistant Recording Secretary.

The President appointed the following Committee on Nominations: Rev. A. W. Hazen, of Connecticut; E. H. Pitkin, of Illinois; Rev. John E. Tuttle, of Nebraska; Rev. Irving W. Metcalf, of Ohio; J. J. McWilliams, of New York; Rev. E. L. House, of Oregon; Edward P. Flint, of California.

The following committees were nominated by the President and were elected:—

*Committee on Business.*—David P. Jones, of Minnesota; Charles N. Prouty, of Massachusetts; Peter C. Jones, of Hawaii; E. F. Grabill, of Michigan; Rev. Austin Rice, of Washington.

*Committee of Arrangements.*—Rev. E. Lincoln Smith, George B. Littlefield, Everett Smith, W. H. Lewis, Rev. J. B. Orr, C. W. Smith, L. J. Colman, Rev. J. T. Nichols, Mrs. J. A. Moore, Rev. C. R. Gale, James A. Moore, A. S. Burwell.

Mr. W. W. Mills, of Ohio, moved that By-Law 24, so far as it relates to the time of the annual sermon, and By-Law 25, so far as it relates to the time of the communion service, be suspended for this meeting, and it was so voted.

*Washington*

Rev. Benjamin Parsons, Seattle.  
 Rev. W. H. Cooke, Steilacoom.  
 Rev. Richard C. Day, South Bend.  
 Rev. John T. Percival, Spokane.  
 Rev. C. E. Newberry, Coupeville.  
 Rev. Henry E. Mason, Blaine.  
 Rev. S. M. Freeland, Seattle.

MISSIONARIES PRESENT

\*Rev. Cyrus A. Clark, Japan.  
 \*Rev. Samuel C. Bartlett, Japan.  
 Mrs. Fanny G. Bartlett, Japan.  
 Mrs. Agnes H. Gordon, Japan.  
 Rev. Henry J. Bennett, Japan.  
 Mrs. Anna J. Bennett, Japan.  
 Miss Cornelia Judson, Japan.  
 Mrs. Amanda A. Walker, Japan.  
 \*Rev. George D. Wilder, North China.  
 Miss Alice S. Browne, North China.  
 Miss Lucia E. Lyons, North China.  
 \*Rev. W. M. Zumbro, India.  
 \*Rev. Henry G. Bissell, India.  
 \*Rev. F. M. Price, Micronesia.  
 Mrs. Sarah J. Price, Micronesia.  
 \*Rev. Irving M. Channon, Micronesia.

Treasurer Wiggin presented the report of the Treasury Department. The report of the expert accountant employed by the Auditors and the Auditors' Report were presented.

Secretary Barton presented the following amendment to the By-Laws, action upon which, by the rules of the Board, was deferred for twenty-four hours:—

That Section III, Article 14, page 10, second line from the top, be amended by striking out the first clause, "One of the members of the Committee or one of the Secretaries of the Board," also "be" and "ed" of the word "appointed" and "of the Committee," and the insertion in the place of the first clause stricken out of "The Committee" and also the word "a" before the word "clerk"; so that the amended clause shall read: "The Committee shall appoint a clerk who shall keep a full record," etc.

Section IV, Article 24: That the clause in the second line, "on the evening of the first day," be stricken out so that the article shall read: "There shall be an annual sermon preached before the Board by some person or alternate," etc.

Section IV, Article 25: That the last section of said article, beginning "and such celebration shall take," etc., to the end of the article, be stricken out so that the article shall end with the words, "The Lord's Supper."

Secretary Barton made an address giving an epitome of the Annual Survey of the twenty missions of the Board.

Prayer was offered by Rev. Philip S. Moxom, of Massachusetts.

An address was made by Rev. Irving M. Channon, of Micronesia.

The provisional program presented by the Business Committee was by vote adopted.

The benediction was pronounced by Secretary Judson Smith.

#### THURSDAY EVENING

The President took the chair at 7.30.

Devotional exercises were conducted by Rev. Henry M. Tenney, of Oberlin, O.

An address was made by Secretary Judson Smith upon "The Appeal of the North China Mission."

Addresses were made by Rev. George D. Wilder, of Tung-chou, and Rev. Henry Kingman, of California.

Prayer was offered and the benediction pronounced by Rev. L. H. Hallock, of Minnesota.

Adjournment was taken until 9.30 tomorrow morning.

#### FRIDAY MORNING, SEPTEMBER 15

President Capen took the chair at 9.30.

Prayer was offered by Rev. Irving W. Metcalf, of Ohio.

The Minutes were read.

The Committee on Nominations reported the following committees, and they were elected:—

*Committee on Secretary Smith's Department.*—Rev. George C. Adams, of California; Rev. William H. Holman, of Connecticut; Rev. Eugene D. Updike, of Wisconsin; Edward P. Flint, of California; William F. Whittemore, of Massachusetts.

*Committee on Secretary Barton's Department.*—Rev. William H. Day, of California; Rev. Frank T. Bayley, of Colorado; Rev. Henry M. Tenney, of Ohio; Guilford Dudley, of New York; Pres. S. B. L. Penrose, of Washington.

*Committee on the Report of the Home Department.*—Rev. Edward F. Sander-  
son, of Rhode Island; Rev. Philip S. Moxom, of Massachusetts; Galen C. Moses, of Maine; Harry A. Flint, of New York; William H. Catlin, of Connecticut.

*Committee on Place and Preacher.*—Rev. Albert E. Dunning, of Massachusetts; Rev. Jean F. Loba, of Illinois; Rev. George W. Phillips, of Vermont; Rev. H. Melville Tenney, of California; Mr. J. J. McWilliams, of New York.

*Committee on Officers.*—Mr. William W. Mills, of Ohio; Rev. John K. McLean, of California; Rev. W. W. Jordan, of Massachusetts; Rev. George R. Leavitt, of Wisconsin; Mr. Edward H. Pitkin, of Illinois.

Mr. Peter C. Jones, of Hawaii, reported in behalf of the Committee on the Treasurer's Department, and the report was accepted.

Rev. Washington Gladden, of Ohio, offered the following resolution which, under the rules of the Board, was referred to the Business Committee:—

*Resolved*, That the officers of the Board should not invite nor solicit donations to its funds from persons whose gains are generally believed to have been made by methods morally indefensible or socially injurious.

Under the same rule to the same committee was referred the following substitute resolution, offered by Mr. David Fales, of Illinois:—

*Whereas*, The Prudential Committee in its circular letter of August 8, 1905, submitted for the consideration of the Corporate Members a series of principles which, in its judgment, should govern the action of the officers of the Board in the matter of gifts, to which answer was made by a large majority of such Corporate Members approving such statement, and which statement of principles is as follows:—

#### *Principles*

(1) Organized as a corporation to carry on foreign missionary work and to receive gifts for that purpose, the American Board has not been given the authority to discriminate between those who offer such gifts, and thereby to judge the character or reputation of the donors. It is not a beneficiary from the gift, but only an agent or a trustee for others.

(2) While the Board cannot properly accept money from one to whom any of its officers knows it does not belong, it cannot, on the other hand, properly decline to receive money from its legal owner, provided it is given for the purposes for which the Board was established and in accordance with its rules. In the absence of legal proof to the contrary, it is necessary to assume that money belongs to the person making the gift. Investigation by the Executive Officers to determine the sources from which gifts come is neither justifiable nor practicable.

(3) By acting under the above principles, which require the receiving of gifts without compelling its officers to trace the manner in which the donor may have acquired them, the Board pronounces no judgment on the character of donors. Nor by the acceptance of gifts are its officers or members stopped from criticising business methods, or from persistently raising their voices in behalf of the application of the principles of righteousness in all departments and walks of life.

(4) The officers of this Board, as of all other similar Boards organized to promote religion, philanthropy, and education, are morally bound to use every legitimate means to secure and convert money from other uses into the direct service of advancing the kingdom of God in the world. It is for the good of all that the way should be made easier, and not more difficult, for all to give of their present possessions and increasing wealth for the noblest purposes.

Now, therefore, be it *resolved*, that the aforesaid statement of principles be, and the same is, hereby approved.

Secretary Patton, in behalf of the Prudential Committee, made an address upon "The Coming Campaign."

An address was made by Rev. William M. Zumbro, president of Pasumalai College, Madura, India.

The Business Committee reported, recommending that the resolutions offered

by Rev. Washington Gladden and Mr. David Fales be referred to a special committee. The President nominated the following, who were elected: Rev. Washington Gladden, David Fales, Rev. George C. Adams, Rev. P. S. Moxom, Rev. John R. Thurston, Mr. W. W. Mills, Mr. Guilford Dudley.

Mr. H. W. Hicks, Assistant Secretary, made an address upon the work among young people.

The Committee on the Nomination of Corporate Members gave notice through Rev. C. H. Daniels of a motion to amend the By-Laws as follows. This motion was laid over, under the rules of the Board:—

Amend By-Law 3 by adding after the words "150 members at large" the words, "And this membership at large shall be in addition to the present members who are not allotted, as provided in By-Law 5, to the first two classes above specified."

Amend By-Law 5 by adding at end of first section, after the words "membership at large," the words, "It may also from time to time transfer unallotted present members into the class of members at large."

An address was made by Miss Alice S. Browne, under appointment to the North China Mission.

President George A. Gates of Pomona College, California, made an address upon "The Young Men of Our Churches and Foreign Missions."

Prayer was offered and the benediction pronounced by Rev. G. R. Leavitt, of Wisconsin.

Adjournment was taken until 2 o'clock.

#### FRIDAY AFTERNOON

The President took the chair at 2.30.

A hymn was sung. Prayer was offered by Rev. A. E. Dunning, of Massachusetts.

The report of the Coöperating Committee of the Middle District was presented by Secretary F. K. Sanders, of Massachusetts.

President S. B. L. Penrose presented the report of the committee appointed at the last annual meeting, on the visitation of foreign fields by members of the Board. The report was accepted.

Rev. H. Melville Tenney reported for the Coöperating Committee of the Pacific coast.

President James W. Strong, of Minnesota, presented the following resolutions, which were adopted by a rising vote, after reference to the Business Committee:—

*Resolved*, That we, the American Board of Commissioners for Foreign Missions, record our grateful appreciation of the distinguished service rendered in the interests of humanity and of a Christian civilization by President Theodore Roosevelt, in his efforts to bring to an honorable close the recent war between Russia and Japan, upon those principles of righteousness which we trust will insure a lasting peace, and which must promote missionary work in all lands.

*Resolved*, That we request the President of this Board to transmit or to bear in person the above resolution to President Roosevelt.

Mr. David Fales presented the following resolutions, which were referred to the Business Committee:—

*Whereas*, On July 1, 1905, occurred the death of John Hay, Secretary of the United States, a loss to the nation and to the world; and *whereas*, by his identifying the nation's strength with frank righteousness and its purposes with unselfishness, his leadership was enabled to point the way to higher ideals of international obligations;

And *whereas*, His application of Christian principles to the mutual dealings of nations is a true and larger manifestation of the increasing sovereignty of the King of kings;

And whereas, His policy of the brotherhood of nations founded on the community of their duties and ultimate destinies is a true and large expression of belief in God as the Father of all, and thereby the supreme object of all foreign mission endeavor is advanced; therefore,

*Resolved*, That the American Board of Commissioners for Foreign Missions place on record its deep appreciation of the public service of the late John Hay, late Secretary of State of the United States, his full accord with the spirit of modern missions, and of his basing upon the Golden Rule international relations and dealings of nations throughout the world, and that we give him honor as an apostle of mercy and humanity who has contributed much for the development of Christian civilization and the progress of that kingdom which is to fill the earth with the knowledge of the Lord.

Rev. Washington Gladden, chairman of the special committee upon the reception of gifts made to the Board, presented a majority and minority report. The majority report was the resolution presented by Mr. David Fales at the morning session of the Board. The minority report was as follows:—

*Resolved*, That the officers of the Board should not invite nor solicit donations to its funds from persons whose gains have been made by methods morally reprehensible or socially injurious.

Rev. Mr. Gladden moved the adoption of the minority report and made an address upon the same. After remarks by Rev. I. W. Metcalf, Pres. S. B. L. Penrose, Rev. H. M. Tenney, Mr. John H. Perry, Rev. P. S. Moxom, Rev. A. E. Dunning, Rev. Joseph H. Twichell, Rev. W. W. Jordan, Rev. George C. Adams, Rev. E. G. Updike, Rev. J. R. Thurston, Mr. E. H. Pitkin, and Rev. J. W. Bradshaw, it was voted to lay both the minority and majority reports upon the table.

Rev. C. H. Daniels, in behalf of the Committee on New Corporate Members, reported, recommending the acceptance of the resignation of Mr. S. B. Shapleigh, and the recommendation was adopted by the Board.

The following Corporate Members, on recommendation of various associations and conferences, were nominated and duly elected: Rev. R. V. Sims, of Louisiana State Association; Mr. A. Loomis, of South Dakota State Association; Mr. C. E. Hodgin, of New Mexico State Association; Rev. P. F. Marston, of Cumberland North Conference, Maine; Mr. S. M. Came, of York Conference, Maine; Rev. A. W. Vernon, of Grafton Conference, New Hampshire; H. C. Holbrook, M.D., of Merrimack Conference, New Hampshire; Rev. Benjamin Swift, of Addison Conference, Vermont; H. M. Stevens, of Franklin and Grand Isle Conference, Vermont; Mr. John M. Comstock, of Orange Conference, Vermont; Mr. D. M. Camp, of Orleans Conference, Vermont; Rev. L. F. Reed, of Washington Conference, Vermont; H. Chester Jackson, M.D., of Windsor Conference, Vermont; Mr. Edward S. Rogers, Berkshire South Conference, Massachusetts; Rev. William E. Strong, of Hampshire East Conference, Massachusetts; Rev. W. W. Dornan, of Pilgrim Conference, Massachusetts; Mr. F. A. Rugg, of Franklin Conference, Massachusetts; Dea. Charles A. Thompson, of Tolland Conference, Connecticut; Rev. Harry A. Lawrence, of Black River and St. Lawrence Association, New York; Rev. James Watt Raine, of Suffolk Association, New York; Mr. Charles Lee, of Susquehanna Association, New York; Dea. H. B. Olmstead, of Oneida, Chenango, and Delaware Association, New York; Rev. T. D. Phillips, of Plymouth Rock Conference, Ohio; Rev. Albert M. Hyde, of Toledo Conference, Ohio; Mr. W. I. Chamberlin, of Puritan Conference, Ohio; Mr. S. S. Searles, of Grand River Conference, Ohio; Mr. F. D. Catlin, of Fox River Association, Illinois; Mr. James Craig, of Central East Association, Illinois; Hon. F. O. Winslow, of Aurora Association, Illinois; Rev. Charles L. Morgan, of Elgin Association, Illinois; Rev. J. W. Vallentyne, of

Western Conference, Minnesota; Mr. F. W. Lyman, of Anoka Conference, Minnesota; Mr. W. B. Whiting, of Sioux Association, Iowa; Prof. Arthur Fairbanks, of Davenport Association, Iowa; Rev. W. L. Bray, of Cherokee Association, Iowa; Rev. W. E. Bovey, of Central Association, Iowa; Mr. James A. Smith, of Mitchell Association, Iowa; Prof. A. P. Hall, of Springfield Association, Missouri; Pres. D. B. Perry, D.D., of Blue Valley Association, Nebraska; Mr. George W. Marston, of San Diego Association, California; Rev. R. B. Larkin, of San Bernardino Association, California; Rev. C. G. Baldwin, of Santa Clara Association, California; Dea. Edwin Eells, of Tacoma Association, Washington.

Rev. Sydney Strong, of Illinois, moved that a special committee be appointed to consider the financial situation of the Board, and to make such recommendations as they may deem best. The resolution was referred to the Business Committee.

The three amendments to the By-Laws proposed yesterday by Secretary Barton were taken up separately and adopted.

Adjournment was taken to 7.30.

#### FRIDAY EVENING

President Capen took the chair at 7.30.

Devotional services were conducted by Rev. Philip S. Moxom, of Massachusetts.

On recommendation of the Business Committee the following members of the Board were appointed as the special committee on the financial situation of the Board: Secretary C. H. Patton; Mr. E. H. Pitkin, of Illinois; Mr. W. W. Mills, of Ohio; Mr. Guilford Dudley, of New York; Mr. D. P. Jones, of Minnesota; Mr. J. J. McWilliams, of New York; Mr. Peter C. Jones, of Hawaii; Rev. Sydney Strong, of Illinois; Rev. George C. Adams, of California.

Addresses were made by Rev. Samuel C. Bartlett, of Japan, and Rev. Henry G. Bissell, of India.

The President of the Board gave his annual address, the theme being "Saving the World to Save America."

A hymn was sung. Prayer was offered and the benediction pronounced by Rev. W. J. Dawson, of London.

Adjournment taken to 9.15 Saturday morning.

#### SATURDAY MORNING, SEPTEMBER 16

President Capen took the chair at 9.15.

A hymn was sung. Prayer was offered by Rev. William C. Pond.

The President nominated the following as members of the Committee on Nomination of New Members, to serve three years: Rev. William H. Holman, of Connecticut; Rev. Dan F. Bradley, of Ohio; Mr. J. J. McWilliams, of New York.

The report of the Committee on Secretary Smith's Department was made by Rev. George C. Adams, of California, who made an address. The report was accepted.

The report of the Committee on the Missions under Secretary Barton was made by Rev. William Horace Day, of California, with an address, and was accepted.

Prayer was offered by Rev. E. G. Updike, of Wisconsin.

An address was made by Rev. H. Kozaki, representing the Kumi-ai churches of Japan.

Rev. Edward F. Sanderson, of Rhode Island, reported for the Committee on the Home Department, and followed the report by an address. The report was accepted.

An address was made by Rev. P. S. Moxom, of Massachusetts.

On recommendation of the Business Committee the resolutions presented

yesterday by Mr. David Fales, upon the character and services of the late Hon John Hay, were adopted.

The Committee on Nominations nominated as a Committee on the Treasurer's Report for next year the following, and they were elected: Joshua W. Davis, of Massachusetts; Henry H. Bridgman, of Connecticut; Walter A. Mahony, of Ohio; George H. Rust, of Minnesota; Lewis Gregory, of Nebraska.

Rev. A. E. Dunning reported for the Committee on Place and Preacher, recommending that the joint invitation of the churches of Williamstown and North Adams be accepted, leaving the details of the place of meeting to the Committee of Arrangements, and that the preacher be Rev. George A. Gates, president of Pomona College, California, and the alternate Rev. C. S. Mills, of St. Louis, Mo.

On recommendation of the President it was voted to continue the committee appointed last year upon the celebration of the Haystack Prayer Meeting: Vice-President Hopkins, Rev. F. A. Noble, Rev. P. S. Moxom, W. H. Rice, Rev. G. R. Leavitt.

The first amendment to the By-Laws, proposed yesterday by Rev. C. H. Daniels, was taken up and adopted. The second amendment also was taken up and adopted.

The Committee on New Corporate Members, through Rev. C. H. Daniels, reported, recommending the election of Rev. F. J. Van Horn, of Massachusetts, as a Corporate Member, and he was duly elected.

The Committee on Officers reported through Mr. W. W. Mills the following nominations, and they were elected:—

<i>President</i>	JAMES L. BARTON, CORNELIUS H. PATTON.
SAMUEL B. CAPEN.	
<i>Vice-President</i>	<i>Recording Secretary</i>
HENRY HOPKINS.	HENRY A. STIMSON.
<i>Prudential Committee, Term Expiring 1907</i>	<i>Assistant Recording Secretary</i>
REV. F. J. VAN HORN.	EDWARD N. PACKARD.
<i>Prudential Committee, Term Expiring 1908</i>	<i>Editorial Secretary</i>
REV. EDWARD C. MOORE, SAMUEL C. DARLING, FREDERICK FOSDICK, ARTHUR H. WELLMAN.	E. E. STRONG.
<i>Corresponding Secretaries</i>	<i>Treasurer</i>
JUDSON SMITH,	FRANK H. WIGGIN.
	<i>Auditors</i>
	EDWIN H. BAKER, HENRY E. COBB, WILLIAM B. PLUNKETT.

Prayer was offered by Rev. J. W. Bixler, of Connecticut, and the benediction pronounced.

Adjournment was taken to Sunday morning at 10.30 o'clock.

#### SUNDAY

At 11 o'clock in Plymouth Church the annual sermon before the Board was preached by Rev. Joseph H. Twichell, of Connecticut, from the text, Romans 1: 14, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise."

Devotional services were conducted by Rev. S. M. Freeland.

At 3 o'clock the Board united with the Seattle churches in the celebration of the Lord's Supper, Rev. J. K. McLean, of California, and Rev. G. W. Phillips, of Vermont, officiating.

At 7.30 an address was given by Rev. W. J. Dawson, of London, after which a collection was taken up for an Emergency Fund.

MONDAY MORNING, SEPTEMBER 18

President Capen took the chair at 9 o'clock.

Devotional services were conducted by Rev. Henry G. Bissell, of India.  
The Minutes were read.

Excuses for absence were received from the following Corporate Members: Arthur W. Ackerman, Asher Anderson, James B. Angell, Franklin D. Ayer, Smith Baker, W. E. Barton, C. A. Beckwith, A. W. Benedict, E. R. Brown, Dan F. Bradley, John E. Bradley, W. G. Ballantine, John C. Berry, Edwin H. Baker, C. H. Bull, M. A. Bullock, W. R. Burnham, Charles R. Burt, Henry H. Bridgman, George N. Boardman, Amory H. Bradford, Fritz W. Baldwin, Harlan P. Beach, David J. Brewer, George B. Burrall, Howard S. Bliss, Richard B. Borden, David N. Camp, L. Henry Cobb, Franklin Carter, Francis E. Clark, DeWitt S. Clark, Frank S. Child, Edward W. Chapin, Samuel V. Cole, William R. Campbell, L. A. Crossett, W. M. Crosby, O. V. Coffin, James W. Cooper, John D. Cutter, Charles C. Creegan, Mrs. Joseph Cook, S. P. Cadman, W. V. W. Davis, Frank A. Day, Harry P. Dewey, E. D. Eaton, Ralph Emerson, Thomas C. Edwards, Margaret J. Evans, Edward C. Ewing, Henry Fairbanks, William P. Fisher, Frederick Fosdick, Luke W. Fowle, H. T. Fuller, James B. Gregg, Lewis Gregory, William E. Griffis, John M. Gould, Arthur L. Gillett, Mrs. J. F. Hardin, F. S. Hatch, George Harris, Edward Hawes, Rowland G. Hazard, C. D. Hartranft, H. J. Hollister, C. A. Hopkins, F. E. Hopkins, Charles J. Holmes, Dyer B. Holmes, O. O. Howard, Henry L. Hubbell, Charles A. Hull, H. J. Heinz, Samuel H. Howe, Chester H. Holcombe, S. J. Humphrey, Lewis A. Hyde, E. P. Ingersoll, D. Willis James, Charles E. Jefferson, George E. Keith, Henry C. King, J. D. Kingsbury, W. H. Laird, H. T. Lay, Mary P. H. Leake, Arthur Little, George E. Lovejoy, Albert J. Lyman, Payson W. Lyman, F. B. Makepeace, J. G. Merrill, L. F. Mellen, C. S. Mills, E. S. Miller, Alexander McKenzie, Thomas McClelland, Thomas B. McLeod, L. A. McMurray, T. C. MacMillan, Edward C. Moore, Henry M. Moore, Calvin B. Moody, Edward F. Morris, F. A. Noble, E. M. Noyes, J. C. Noyes, Cyrus Northrop, Charles W. Osgood, W. E. Park, E. P. Parker, A. H. Pearson, A. F. Pierce, C. P. Peirce, A. H. Plumb, H. H. Proctor, Lewellyn Pratt, R. H. Potter, E. A. Reed, W. H. Rice, Cyrus Richardson, W. A. Robinson, G. H. Rust, F. D. Sargent, G. S. F. Savage, J. K. Scarborough, Willard Scott, Doremus Scudder, L. C. Seelye, J. H. Selden, W. S. Smart, J. E. Snowden, C. M. Southgate, R. H. Stearns, G. B. Stevens, H. A. Stimson, G. M. Sykes, E. S. Tead, G. A. Tewksbury, A. R. Thain, C. F. Thompson, D. A. Thompson, W. B. Thorp, C. F. Thwing, Thomas Todd, G. E. Tucker, Samuel Usher, J. G. Vose, S. H. Virgin, F. A. Warfield, L. C. Warner, N. McGee Waters, W. H. Ward, A. H. Wellman, J. W. Wellman, H. J. Wells, C. A. Webster, Thomas Weston, Edward Whitin, Eliphalet Whittlesey, F. N. White, E. P. Wilcox, H. A. Wilder, E. F. Williams, E. M. Williams, J. B. Williams, A. L. Williston, F. O. Winslow, W. E. Wolcott, R. M. Woods, F. P. Woodbury, W. H. Woodwell, G. M. Woodruff, H. C. Woodruff, Mary E. Woolley.

On recommendation of the Business Committee, it was voted that the committee appointed last year upon the resignation of Vice-President Hopkins be continued. Also, that the special committee on finance appointed at this meeting be continued for the year.

Salutations from the Puget Sound Conference of the Methodist Episcopal Church were received, to which a reply was read and adopted by the Board.

Upon the recommendation of the Business Committee a reply was adopted by vote to the greetings of the Kumi-ai churches of Japan brought by Rev. H. Kozaki.

A reply was also voted to the salutations sent the Board by the Prime Minister of Japan, brought by Rev. Mr. Kozaki.

An invitation was received from the Board of Trade and the churches of Tacoma to visit that city this afternoon. The thanks of the Board were voted and the invitation accepted.

Addresses were made by the following missionaries: Rev. Cyrus A. Clark, of Japan; Rev. Francis M. Price, of Guam; Miss Lucia E. Lyons, under appointment to North China; Miss Alice S. Browne, under appointment to North China; Rev. Irving M. Channon, of Micronesia; Miss Cornelius Judson, of Japan; Rev. Henry J. Bennett, of Japan; Mrs. H. J. Bennett, of Japan; Mrs. Amanda A. Walker, of Japan; Rev. Samuel C. Bartlett, of Japan; Mrs. Fanny G. Bartlett, of Japan.

Prayer was offered by Rev. J. R. Nichols, of Ohio.

Mr. C. N. Prouty, for the Business Committee, reported the following resolutions, which were adopted:—

*Resolved*, That the thanks of this Board are extended to the faculty and trustees of Whitman College, the pastor and members of the First Congregational Church of Walla Walla, and to the Commercial Club of Walla Walla, for the opportunity to visit the scene of the life, labors, and martyrdom of Marcus Whitman and his brave associates, and to inspect the college which has been established as his great monument in the Northwest.

*Resolved*, That this Board is deeply sensible of the large and generous hospitality of the Congregational churches and of the citizens of Seattle. We express our gratitude to the acting pastor and members of Plymouth Church for the splendid preparations made for this meeting, and we gratefully acknowledge that we are also indebted to a splendid and growing sisterhood of Congregational churches, all of whom have united to do us honor. We thank you all for receiving us into your homes, and for the bountiful lunches spread by your different churches. We thank the representatives of the press for the fine reports of our meetings and for the very courteous treatment accorded us at all times. We are constrained to record our conviction that the newspapers have been of unusual help in disseminating far and wide through this district the message of this body. We thank the postmaster of Seattle for special facilities put at our disposal, the hotels for generous treatment of our members and delegates, the railroads for the courtesy of reduced rates from near-by points, and for the exceptional and extended kindness of the special agents of the railroads shown to all who traveled across the continent in the special train. We express our gratitude to Rev. W. J. Dawson for his presence and help rendered at this meeting. To the pastors and members of the First Presbyterian and First Methodist Churches for the generous use of their churches, we also extend our thanks.

We thank the Rev. Mr. Twichell for the sermon delivered by him, and we ask for a copy for publication.

*Resolved*, That this Board is deeply appreciative of the coöperation of the Chamber of Commerce in the entertainment of this meeting, and would extend its hearty thanks for the opportunity given on Saturday of seeing Puget Sound Navy Yard and the attractions of this great inland sea.

We further desire to express our grateful appreciation of the cordial invitation on the part of the Tacoma Chamber of Commerce and Board of Trade, and also of the First Congregational Church of Tacoma, to visit their beautiful city and enjoy their hospitality.

Rev. E. Lincoln Smith made a response in behalf of the churches of Seattle, to which the President replied.

The Minutes of this session were read, and the Minutes as read from day to day were approved.

Prayer was offered by Rev. J. K. McLean, of California, and the Board adjourned.

## Reports of Committees at the Annual Meeting

### Committee on the Home Department

Rev. Edward F. Sanderson, Chairman

THE report of the Home Department of the Prudential Committee is before us. It outlines succinctly and clearly the methods by which the interests of the American Board have been subserved during the past year, and gives us just a glimpse of the onward track of its purpose for the year to come. Eleven Corporate Members, one a valued member of the Prudential Committee, have joined that great crowd of witnesses that encompasses each meeting of the Board.

Throughout the report one feels the thrill of a new force injected into the administrative body—the magnetic personality of the new Home Secretary. Standing four square to face the exacting problems of the new year, he possesses the breadth of mind which alone can cope with the changed conditions of a new and better era. He knows that the new wine of this prophetic time cannot be put into old bottles, and yet he has preserved all that is best in the past. Above all, he has an enthusiasm that will not down and a directness that scorns equivocation. We can follow his lead with assurance.

It is easy to see on reading this report that a leaf has been taken out of modern business experience. The work is most systematically planned and the highest efficiency secured with the smallest possible expenditure of time and money. Through the medium of secretaries, district managers, and coöperating committees in conferences and churches, the plans and aims of the Board are made known to the greater part of the Congregational constituency.

The reports of the District Secretaries are war dispatches from the field, with the confidence of those who are conducting a winning campaign.

In the judgment of your committee, the idea of a June conference will go far toward unifying the *personnel* of the force in the field. It is a step toward that which must ultimately be undertaken by the Board—a missionary training school. The idea of sending out a missionary to learn by hard experience what might be a large asset before starting is as much to be deplored as an untrained ministry. The problem of welding all that is divine in the old world religions to all that is divine in ours is too delicate and difficult a task to be left to the unskilled workmanship of our new missionaries, however consecrated and zealous they may be. The American Board must look forward to its missionary training school as the United States government must to a school for its diplomatic corps.

The work among the young people, in charge of the Assistant Secretary, is full of promise. No work of the Board shows such foresight as the training of the new generation, who shall fill the fast falling lines of present-day givers. The Station Plan seems especially worthy of mention in centering interest in a permanent field instead of a temporary worker.

The present financial exigency in which the Board finds itself involved seems to your committee to be the fault of the constituency and not of the Prudential Committee. The ministry must come in for its full share of blame in this matter. The apathy of many in regard to the beneficences of their churches is a matter for deep regret to the Board, as it should be of shame to those who are remiss.

In the judgment of this committee, the members of our churches who are only moderately well-to-do are giving proportionately more than any others, and the deficiency in giving is among those who may properly be called wealthy, who have much money for various forms of self-indulgence, but none at all or very little for missions. We commend these people to our secretaries as a legitimate field for prospecting zeal and personal solicitation. We find no legitimate reason for discouragement in the financial embarrassment of the Board. It is a challenge to a larger endeavor and holier consecration than the constituency of the Board has ever been called to, and we cannot believe that they will fail.

## Committee on Missions in Secretary Barton's Department

Rev. William Horace Day, Chairman

A STUDY of this report on the missions under the care of Dr. Barton has brought the conviction that the highest type of American statesmanship is not confined to the State Department at Washington. We are to report on nine missions; two are in Turkey, three in Papal Lands, three in India, and one in Japan. We shall divide the matter thus: The Primary Work of the Board; Secondary Work of the Board; Suggestions of Permanent Results.

I. *The Primary Work of the Board.*—The conviction that the best way to serve humanity is first to persuade men to come into conscious fellowship with Christ has led the Board to put its primary emphasis upon evangelistic effort. In Mexico and Austria the evangelistic results have been marked. The Austrians have added fifteen per cent to their membership. In Japan the war drew away the active men and seemed to threaten evangelistic effectiveness. In spite of these hindrances 1,033 united with our churches on confession—a greater number than in any year since 1890. One small church received fifty-four.

As an evangelistic force the Christian Endeavor Society has shown great effectiveness. Through it there has come to these churches, often isolated from contact with other Christians, a sense of comradeship and enthusiasm, which would otherwise have been lost. The native pastor of a church in Philippopolis was a delegate to the Endeavor Convention at London. The inspiration and suggestions received have affected the life of his entire church.

While the home church is discussing evangelism, these in foreign fields are evangelizing, and then have learned to sift and preserve results. The use of the apostolic method of instructing catechumens before admitting them to full membership has kept 2,461 under instruction in the Marathi Mission, while 444 were received into the church. In the missions included in this report 2,400 have been received on confession, bringing the total membership up to 30,000.

II. *The Secondary Work of the Board.*—Not only because Christianity cares for the whole man, physical and mental as well as spiritual, has the Board established medical and educational work, but because, through its secondary agencies, it finds opportunity for fulfilling its chief mission.

In India over 110,000 patients have been treated. Dr. Parker in Madura has opened her new woman's hospital, while Dr. Thom and Dr. Atkinson in Eastern Turkey have extended their work. In India, the land of caste, inaccessible castes have been reached and new doors have opened. In Turkey the Mohammedan has heard of the Great Physician though not willing to learn of the Great Teacher. Medical work interests multitudes of non-Christians, but it must be supplemented by direct instruction and evangelization as our Board has done.

The educational departments in these missions have had a good year. Publication of books and tracts has progressed, but the most striking work has been in the schools themselves. How can we compute the power of Christian education as it prepares the men and women who are to determine the life of tomorrow for higher living, and opens the way for the direct message of the evangel? During the past year in these nine missions 37,000 have been under instruction. There were 26,000 of these in India. The type of intellectual leadership required of American Board teachers makes them potent forces in leading men to the Christ. We in America are proud that our educational system includes training for the hand. For thirty years the Marathi Mission has conducted industrial education. Did not manual training in our schools come as a lesson learned from the men we thought we were losing because we sent them to India and Turkey? The results of industrial education this year show that it is the most potent means of teaching caste-ridden people the dignity of labor. I would the Christian the world over would grow as wise as the Jew of Paul's time, and realize that his child was not educated until he had learned manual dexterity. One of the most valuable material improvements of the year has been the equipping of the Thessalonica Agricultural and Industrial Institute. Fifty youngsters were in training there this year, the first of its existence.

*III. Suggestions of Permanent Results.*—The report from the missions in India showed that after many years' work there was secured a degree of self-help which would have been possible only after time had been given for growth. For example, Ceylon raised for self-support of religious and educational work nearly 8,000 rupees, while the Board contributed but 429 rupees, and that in a land where a laborer gets but ten cents a day. The same indications of stability are found in every mission. In Papal Lands they average three dollars per member; Mexico raised nearly \$11,000 for self-support.

In spite of the war Japanese Christians contributed only about \$500 less than last year. When we realize the number of Christian young men in the army, upon whom the burden of support most largely falls, we can appreciate how fully Japan desires to approach self-support. In Eastern Turkey, where wages are about twelve cents a day, they raised over \$12,000. The people among whom our missionaries work are evidently anxious to do their part.

The ideal of manning the fields as fully as possible with native workers has been ever before the Board. All realize that under the direction of our American missionaries native helpers can do more than foreigners in evangelizing the world for Christ. With the increasing limitations of resources this side of the work has been still further emphasized. In Eastern Turkey over six thousand are under instruction, many of whom may become native workers. In Japan the war promised to decrease the students in all institutions, but, on the contrary, there have not been so many theological students in the Doshisha in years. The lack of finality in the other religions Japan has seen more clearly in the light of the last few years. The need for trained leaders is imperative. The steady growth in the proportion of native workers to foreign seems to your committee a harbinger of permanent results. Under the leadership of 268 Americans nearly two thousand native Japanese are at work. The persecutions in Papal Lands and the massacres in Turkey, the famines in India and the war in Japan have given special baptisms of fire, through which the converts have been compelled to pass. Out of these ordeals a vast multitude have come triumphantly, showing how completely their new faith had possessed them.

This report is filled with facts which quicken the pulse and fill the eye with

visions of the city whose maker and builder is God. From each of these missions comes some call. It is none the less urgent because the officers of the Board and the missionaries have learned that they must repress, minimize, curtail every longing for the fields so near at their hands. Our foreign work has not been so starved as to lose power to hold out its hand like Oliver Twist and ask for more. Four congregations in Mexico, ready to give at least partial support, need trained pastors. Spain and Austria also need a few men to meet new opportunities. In European Turkey the way is open for a work among the Albanians. In India, Madura has educational work that cannot be done till she has been enabled to establish a college as well as theological seminary to be affiliated with the University of Bombay. And Japan! what will the Lord of the harvest say to us if Japan cries to us in vain? If they could add this year about five per cent to their expenses they could do 100 per cent more for Japan. Our Austrian Mission is sowing seeds over the border in Russia, and we are to be permitted to have a silent partnership in the new Russia—the Russia of a free church and a free people. We have sent money to Prague, and have unwittingly trained men who have helped us meet desperate conditions in Chicago, Cleveland, and in Canada. How must the call of Japan appeal to us today! Just ahead are a new China and a new Korea—a new Asia, if America helps prepare her to be a Christian nation. If Japan is to become a Messianic power we must first learn to bear our Messiah's cross.

### Committee on Missions in Secretary Smith's Department

Rev. George C. Adams, D.D., Chairman

THESE are eleven in number: The Zulu Mission, East and West Africa, Micronesia, the Philippines, Central and Western Turkey, South China, Shansi, Foochow, and North China.

The study of these reports indicates, first, that there has been faithful and persistent work along approved lines; with the one great purpose of bringing the gospel message to the largest possible number—schools, hospitals, churches, missionaries, and native helpers have been used to the utmost limit. A conservation of forces is apparent, and a spirit of healthy coöperation with all who engage in the Master's work.

The South African Conference at Johannesburg, the Christian Endeavor Convention at Durban, the joint meeting of delegates from the Zulu and East African Missions in Johannesburg to arrange for a federation of the two missions in plans and work; the consolidation in the Western Turkey Mission—first, of Constantinople and Nicomedia in 1890, and now the addition of Brousa; the effort to organize a Pontus Evangelical Union to include ministers and churches of Marsovan and Trebizond stations; the Bridgman School in North China, which is practically a union school, reaching into six stations and five other missions, the students coming from at least four provinces—these all mean coöperation.

*The Morning Star.*—Nothing has proved of greater help in binding together and cheering the workers than the new *Morning Star* in the scattered island missions of Micronesia. After her long voyage of 14,000 miles she reached Ponape in good condition. If it had been the *Oregon* going to battle the world would have heard of it. Her coming cheered the workers greatly, provided for supplies, and made possible a more prompt visiting of the stations.

She was providentially saved from destruction in the great typhoon, and has since made the voyage to the Gilbert Islands and to Honolulu, where needed repairs

were made. During her tour with Mr. Walkup much preaching was done, and there were 750 hopeful conversions, more than all the previous communicants in the places visited. The great distance covered in this trip suggests that if it shall prove to be possible to turn over the Gilbert Islands to the London Missionary Society without loss to the work, it would be a great saving to us in time and money.

*Large Additions.*—This calls attention to the large percentage of additions to membership in these missions, some of which are as follows, the comparison in each case being made with totals of a year ago: In Central Turkey the additions were three and two-thirds per cent of the totals of last year; in Western Turkey, five and two-thirds per cent; in Micronesia, thirteen and one-half per cent; Foochow, fourteen and one-half per cent; South China, twenty and one-half per cent, and North China, more than twenty-eight per cent.

If any such results in additions to church membership were being attained in the United States we would think the millennium had come. All the efforts of the most approved evangelists, with the assistance of hundreds of carefully selected and trained assistants, fail to produce such additions.

When we remember that by far the greatest increase is in the regions burnt over by fanaticism and bloodshed, and that many of the stations are not yet manned, and those that are suffer from lack of proper supervision because they are short-handed, the results are marvelous. The most remarkable showing is in the youngest station in North China Mission, where in 1900 the Boxers destroyed the mission building and arrested the work. It was a year before the missionary could return and set things in order; then he had to reside fifty-five miles away. The native force has been small—in a population of 2,500,000 with but seventeen places for regular meetings, ten preachers, one teacher, and one Bible-woman—yet the additions to the church have been a gain of ninety per cent.

*Difficulties.*—Mention should be made of some of the difficulties in the missions. Owing to the retiring of veteran missionaries from the Central Turkey Mission and the death of Mr. Hartwell, of Foochow, after fifty-two years' service, a heavy burden has been in several instances laid on young missionaries, who have sadly felt the need of the counsel of the older and wiser workers, and yet have shown remarkable discretion in trying circumstances.

In the Zulu Mission the attitude of the colonial government is a serious disappointment and hard to understand. About half the native population live on the government lands. The rule has been made that no church nor school can be established on those lands unless a resident white missionary is stationed there. This cannot be done. To compel the observance of this rule, churches have been closed or torn down with the knowledge, if not the sanction, of the government. The native ministers in our mission are forbidden to perform the marriage ceremony. The government has decided to impose a tax of fifteen dollars on all households in our reserve. The only reason that appears is that we try to bring the natives to self-support and self-direction. It seems incredible that an English colony should take such an attitude.

In the Philippine Mission the spirit of opposition is strong, almost to violence.

In Central Turkey the hostility of the Gregorians is noticeable and the burden of taxation is heavy.

In the North China Mission the greatest disadvantage is the embarrassment of success, where the field is white to the harvest and the laborers are few.

The value of the medical and educational work in the various missions cannot be estimated, and that it is appreciated by those we seek to benefit is evidenced by

the sacrifices the natives are making in every place to pay their full proportion of the expense and to make the work as helpful as possible.

No fact stands out more clearly than the spirit of independence and self-reliance that is developed among the converts. This is the apparent cause of the present persecution in South Africa, and it is the only thing that makes the splendid result possible in China with our small force and inadequate facilities. In the Zulu Mission twenty-one out of twenty-two churches are entirely self-supporting; in Central Turkey, fourteen out of twenty-eight; in Western Turkey, ten out of forty-three; in South China, two out of three; in Foochow, fourteen out of eighty-eight. In some of the other missions the number of self-supporting churches is not stated, but is undoubtedly as large in proportion.

In Pretoria, in seven places, the chapels have been built by the native Christians. In the schools religious services and catechism classes are all conducted by the natives. In Central Turkey the people at Aintab have contributed £500 for schools; at Marash, £1,500 for the endowment of the academy; and at Adana, £280 for the endowment of the boys' high school. In South China, at Siu Tsan, the converts have erected a new building, very complete, costing \$5,000 silver; and at Hoi In a church, at a cost of \$7,000.

*Help Needed.*—Every one of these missions is asking for help, and each presents conditions of great hope if the proper expenditure of money can be made. A business man looks over his field and puts his greatest strength where it will count for the most. Why should not the stewards of the Lord do the same? We are to be held accountable for the kind of use we make of all that is committed to our charge; we are bound to double the talents if we can, or to make the one pound produce ten pounds.

We owe it to those on the field to stand by them and reënforce where possible; but if to send a man to one field means shortly enfeebled health and great personal discouragement, while to send him to another is almost certain to mean increased capability for work, it should not be difficult to make a choice. We are here to make sacrifices, but not needless ones. Just now, the reports clearly indicate, is China's day; when the sleeping giant awakes, the world is going to be conscious of it.

We cannot fail to influence the whole world for Christ more there just now than anywhere else. Thirty-five years ago, when President Clark, of the Massachusetts Agricultural College, spent a year at the Japanese university, he spent one hour each day hearing the boys repeat the Scripture. When asked why he did not comment upon it, he said:—

“I have only one year with them. Some of them are to occupy places of power in the future. I am filling their minds with the text of Scripture: the Holy Spirit will use it.”

We have been hearing from those boys during the last year. The inspiration given them has sent them to Europe and America for more. The world is astounded at the result. Now is the time to do for China what was done then for Japan. Japan will do for China in many things more than any other nation can do, but America is better fitted than any other people to carry the gospel there, and to plant institutions that will have an enduring influence on what may yet be the mightiest of nations.

The Chinese already possess qualities that command our admiration. They are self-reliant; they will soon take care of their own missions. Some of those in Siu Tsan, who have been in America and know what a church should be, have not

only raised the \$5,000 to build it, but have made it of red brick, with a gallery, a boys' school on the second floor, and a girls' school below.

In Canton, when our missionary is compelled to be absent on his tours, the work is well cared for by Joe Jet, an ordained Congregational minister who is supported by the Congregational Association of Christian Chinese in San Francisco. It is an independent movement, with four organized churches, and looks to our Board for counsel and such personal assistance as can be given. These instances are sufficient to show the spirit of Chinese Christians.

The places still vacant in our missions since the terrible massacres ought to be filled at once. Those fields where many are waiting for baptism ought to be occupied by the strongest and best workers we can find. The opportunity will soon pass and other influences will be at work. All the considerations that are allowed in planning for a successful business urge us to find some way of presenting this need to the churches that they may respond generally, and enable the Board to send the men and women who are willing to go.

Forty years ago in all our churches we were praying that the doors of China might be opened for the preaching of the gospel. Today we stand appalled at the answer to our prayer. Twenty years ago we were praying that men and women might be inspired to go with the Word of God into China. Today they are waiting; there is no lack of volunteers. The prayer of the present should be that our Father will teach us how to give all that is needed, and reap the fruits of the prayers of the past.

### Committee on the Treasurer's Report

**Hon. Peter C. Jones, Acting Chairman**

THE program for today calls for a "Report of the Committee on the Treasury Department, by Lewis A. Crossett, Esq., of Boston," but owing to his absence and the absence of all other members of the committee, save one, who were appointed at the last annual meeting held at Grinnell, Io., the following brief report is submitted.

Section 16 of the By-Laws clearly defines the duties of the Treasurer, and upon an examination of his annual report presented yesterday it appears that all requirements have been complied with.

The account has been duly audited by Edwin H. Baker, Henry E. Cobb, and William B. Plunkett, auditors, who have employed Robert J. Dysart, an expert accountant, to examine all books and vouchers, and the same are reported to be correct.

The auditors have personally examined the certificates of stocks, bonds, and other securities held by the Treasurer, and find them to correspond with the balance sheet of August 31, 1905.

After such a thorough and complete examination of the books, vouchers, and securities by such competent persons, there is nothing of importance to be added by your committee.

It is to be regretted that so large a deficit has to be faced at the end of the year as reported by the Treasurer, the net debt being \$156,472.97. Of this sum the Treasurer reports increased expenditures during the past year of about \$140,000. Special efforts should be made to wipe out this debt and secure larger contributions in order to carry on successfully the work of the Board.



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